

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

NOVEMBER, 1873.

DEATH OF BISHOP RANDALL.

At a Special Meeting of the Domestic Committee of the Board of Missions, held at the Mission Rooms, Tuesday, Sept. 30th, 1873, the Rt. Rev. the Bishop of New York presiding, a Special Committee was appointed to prepare a Minute in relation to the death of the Rt. Rev. George Maxwell Randall, D.D., late Missionary Bishop of Colorado, Wyoming and New Mexico. This Special Committee presented the following, which was ordered to be placed on the records of the Domestic Committee, published in THE SPIRIT OF MISSIONS, and presented to the Board of Missions in the Committee's next Annual Report.

MINUTE.

DR. RANDALL was elected to the Missionary Episcopate, at the General Convention held in Philadelphia, October 1865. He was consecrated on the 28th of the following December, in Trinity Church, Boston, Mass. At that time there were only two Clergymen, two church edifices and two organized parishes in the three Territories composing his Jurisdiction on the day of his decease. As the visible results of his constant and untiring efforts, there are at present twenty churches, twenty-four organized parishes, and three well established institutions of learning; viz. Wolfe Hall, at Denver, a school for girls; Jarvis Hall, at Golden City, a Diocesan, Collegiate School for boys, in connection with the Territorial School of Mines; and Matthews Hall, a Theological Seminary, at the same place. The buildings and other property of these institutions have cost and are worth, at the present time, more than one hundred thousand dollars, and, it is believed that they are entirely free from debt. Other schools of a less permanent character have also been established. The church edifices of the Jurisdic-

tion must have cost not far from forty thousand dollars, and, it is believed that these also are without the hindrance of debt. There are now fifteen Clergymen laboring within the Jurisdiction.

Considering the nature of the field and that Bishop Randall's period of service was less than eight years in duration, these material results must be taken as evidence of much toil and of a rare measure of energy and wisdom in administration. The spiritual gains to the people among whom he labored cannot be so readily estimated. His Episcopate was largely occupied in laying foundations and in sowing the good seed upon a fresh soil, and, for many of the matured fruits of such service, we must wait till the great harvest is gathered in.

The Committee may not close this imperfect Minute without putting upon record their grateful recognition of traits in their Father in God, departed, which at once adorned and distinguished an Episcopate that will ever remain an honor to the Church of God: and among them,—

First: His glowing enthusiasm and untiring energy. He became Missionary Bishop of Colorado, etc., when he had passed middle life and left, many years behind him, the ardor of youth. But no young man, in the first freshness of his powers, ever threw himself into an untried and difficult work with greater fervor or more unwearied activity. In his Missionary labors he coupled the wisdom of ripe experience with the warmth and glow of early manhood.

Again: The Committee are to-day reminded of his singular and felicitous adjustment of himself, his powers, his tastes and habits, to the new and untried life of the far West. Born and nurtured in New England, largely imbued from his cradle with its spirit and method, he transplanted himself, comparatively late in life, to an unknown field, and to most unfamiliar and often perplexing surroundings.

Yet, from the first day that he set foot in Colorado, he was a Western of the Westerns, engrafting the fresh activities of the frontier upon the finer culture of the East, with a readiness and effectiveness which were the wonder of his friends and the admiration of all who met him. He strode forward day by day into the deepening confidence and respect of the people of Colorado, and men of all classes and of every phase of religious faith alike honored and trusted him.

Finally: The Committee would here recall his hopefulness as a leader, his wisdom as an organizer, and his uncomplaining cheerfulness as a laborious and self-denying Missionary of the MASTER.

He faced manifold discouragements, but they were not the burden of his Eastward messages, nor the substance of annual reports. These rang like a clarion, with a cheerful and resolute confidence that kindled the most desponding into courage. Thus he led his little band of Missionaries, and most wisely and efficiently did he organize and oversee them, making always the most and best of scanty materials, and revealing at once a happy discrimination and a paternal tenderness in the use of the authority which was entrusted to him. And thus, too, most of all, he taught others to labor by toiling himself, and cheered others amid hardships, which he made lighter by sharing them, with those among whom he spent himself in work for CHRIST and His Church.

The Domestic Committee, who have experienced nothing but satisfaction and joy in their intercourse and dealings with Bishop Randall, express unfeigned gratitude to God for this example of noble and heroic christian leadership in the Mission field, and they also give Him hearty thanks for the hope and conviction that it has terminated in the rest and rewards of Paradise. They express their profound sympathy for the stricken people to whom the Bishop ministered, and especially for the sorely bereaved members of his own family, and they offer prayers to God that, by His merciful ordering, light and joy may come out of present darkness and sorrow.

LETTER FROM BISHOP TUTTLE.

SALT LAKE CITY, UTAH, *Sept. 6th 1873.*

REV. AND DEAR SIR : It is your due and my privilege that I tell you of my visitation of Montana Territory, just concluded. It was a trip of nearly two thousand miles, consuming a little more than two months' time. Though I preached thirty times, my visit among the people I regard as rather that of a Pastor. Entertained in their homes, meeting them in stage-coaches, calling upon them in their cabins, I get to know them and they to know me in ways eminently fitting them to be guided, and me to guide, in spiritual things, if only they and I pray for and use aright the grace of the HOLY SPIRIT freely given.

Thirty-one children and one adult were baptised, and seven were confirmed. I celebrated the Holy Communion six times, administering to seventy-seven different communicants. Many of these are members, so called, of other religious bodies than the Church. But, my dear Brother, are they not also members of the Church? Are they not baptized? Are they not believers in all the articles of the Christian faith as contained in the Apostle's Creed? And if so, who more than I, for all that call themselves Christians

in Montana Territory ought, in every right and loving way, to provide for their soul's sustenance and health? I am a weak mortal, and so sin-beset that my courage is a halting thing. But I am an officer set in the ranks of the One, great Church Catholic, and, God helping me, it shall be my earnest aim to lead on lovingly, in the right way and to the good end, all Christians in Montana, by whatsoever name they name themselves.

As ever before, personal kindness unqualified I met with from all. More generous and helpful friends I have not anywhere than among these mountain people—even the worldly and the wicked ones of them. Often in thanking them personally, I tell them how grieved my heart is that they will not be also kind and generous towards their own souls and their SAVIOUR.

In Virginia City, the Capital of the Territory, Rev. Mr. Prout, your Missionary and one of the most faithful and unselfish men that I ever knew, is steadily at work.

He now has the field to himself. Protestants and Roman Catholics are all left under his care. He and I planned the opening of St. Paul's Parish-school. It will be our first and only school in Montana. It is to be opened this month. To launch it well it needs two things :

1. Some help of money. Ten Scholarships of forty dollars each would relieve, at present, this need. May I ask Sunday-schools and individuals of the Church for them? For six years I have had no school in Montana. I now see the way, and deem it wise, to open one. I know how full Church papers and Church pulpits are everywhere of calls for aid, and I do not like to add to the fulness. But, dear brethren, have you not sent me here, among other reasons, for the very purpose of telling when and where and how to help on the one great Missionary work in which we all are interested? So efficient a supply have scholarships been to us hitherto here in Salt Lake, that I earnestly ask Sunday-schools, and Churchmen and Churchwomen now to furnish me with ten more specially for St. Paul's School, Virginia City, Montana.

2. I need another Minister to be associated with Mr. Prout in Virginia City. It is too much for one man to attend to St. Paul's Parish and school and be the Pastor of all Madison County, a district as large as the State of Massachusetts.

Other than Mr. Prout I regret to say that we have no Clergyman in Montana. At Helena the people are in earnest to have one. I have called and am calling for one for that town, and shall continue to call, though Hotspur's doubts, told to Glendower, as to the success of calling, grow upon me.

In Deer Lodge disasters befell us, forcing the Rev. Mr. Stoy to withdraw from the field. I have deemed it wise to suspend Missionary work there this year, but hope to resume it next year.

I have crossed the main range of the Rocky Mountains twenty-nine times in my various tours.

On the East Side, this year, the Rev. Mr. Prout accompanied me. On the

West Side I was alone. And while alone and when six hundred miles away from home, the sad news came of the death of a precious little one of my household. Two that came together have now been gathered into the SAVIOUR's other Home-fold. May He bring us there also in purity and peace, by and by.

In Salt Lake City I find all going on well. The Rev. Mr. Turner has arrived, and the schools have opened with three hundred pupils and more in daily attendance.

At Ogden our school has also opened again, with more than seventy scholars.

And now at Logan, Utah, we plan to start another school among the Mormons. The Rev. Mr. Stoy, who was at Deer Lodge, is now stationed there. Logan is among the largest of the Mormon towns. Following our principle that educational work is the foundation of what we are to do as Missionaries among the Mormons, we must start this school at Logan. I have ordered desks. Mr. Stoy has rented a house, and secured the services of two teachers.

But Logan scarce has a score of non-Mormon people, all told. And the disaffected or apostate Mormons are in the nature of the case not rich or prosperous. Hence tuition bills cannot be charged or collected large enough to sustain the school at first. Again, therefore, I ask for scholarships. The work is a wise one and of that important kind connected with foundations. The time is opportune. Humbly but earnestly I ask also for twenty scholarships for St. John's school, Logan, Utah.

Six schools are now in my field, in which daily more than five hundred children are taught—far more than half of whom are of Mormon parentage. The outfitting necessary for St. Paul's, Virginia City, and St. John's, Logan, calls from me immediately five hundred dollars. To carry the six steadily on, demands many hundreds more.

Cares do not lessen, nor burdens lighten. But hitherto God and His giving servants have filled our wants, and my cheerful trust in Him and them abides.

OUR love is not like their's of old,
 Our hands are closed, our hearts are cold;
 A little time, a little thought
 That brings no loss, that costs us nought.
 A little gold in offering
 To Him Who our full safety wrought,
 Is all the gift we bring.

Nay, not with things of smallest worth
 Should Christians serve the LORD on earth;
 CHRIST said, "Your daily crosses take,
 Bear pain, use trouble for My sake,
 Deny yourselves for Me,
 Remembering all I bore to make
 Your sinful spirits free."

BISHOP NEELY IN AROOSTOOK COUNTY, MAINE.

ST. PAUL'S RECTORY, FORT FAIRFIELD, MAINE.

The star of empire, in its triumphant march westward, is supposed to leave a subjugated realm behind. Zeal and sympathy for Home Missions, directed entirely westward, induce in some the comforting satisfaction that there is little justifiable demand for assistance in the old Eastern States like Maine, where the annual commemoration of the first use of the Prayer Book in New England, at the mouth of the Kennebec in 1607, keeps green in the memory of all good Churchmen, that the planting of the true faith in that region was not a thing of yesterday. The sowing of the seed is, with too many of us, the chosen labor, the novelty of going into all the world with the first promulgation of the Gospel, attracting to its crusade those who would never volunteer to garrison a lone out-post almost forgotten by the army in action, and the enemy as well.

"Shall we send our Missionary fund to Maine, or to some Western field?" was the question submitted to a convocation of intelligent Sunday-school teachers. The reply and result is here recorded, to illustrate the misconception which often leaves Bishop Neely deprived of aid he might otherwise receive. Affection for him as their former Pastor was not to influence this decision. The fund went westward, and God bless the devoted Western Bishop who received it. But the winning plea was the erroneous one: "Missionary emprise is demanded for unoccupied territories. There is no surplus of funds or men, to spare for the sterile unproductive domains where time and money have been spent for years. Proximity to large cities like Boston and New York must be duly weighed. Maine has been an organized Diocese for fifty-four years. For twenty-seven she has had a Bishop at her head. Help must be given those who cannot help themselves."

It is one thing to build up in the solidity of the New England character, and another to sow to the winds of a shifting foreign population, whose chaotic opinions are strongly those of utter unbelief, and whose possession of our Western lands is prophetic of no good for our country's future unless the Church haste to the rescue. But may we make partial choice between the important fields? May we deny the East the sympathy and aid never to be withholden one jot or tittle from the West, but increased by the asking, until its abundance is the blessing of both.

In travelling through Northern Maine with Bishop Neely, one is almost led to wonder at his trustful patience, as he truly serves by prayerfully waiting to take possession of fields calling for his labor. Maine pre-eminently among the New England States, where puritanism has spent itself, is spiritually a burnt-over district. In the reaction, rationalism is gaining a host which would gladly hear and receive sound doctrine. The occupied territory of the Church makes feeble show against the unoccupied. Where she has thrown up a bulwark, the foundations thereof are sure.

Mr. Washburn, the well known Missionary Priest stationed here at Fort Fairfield, has a field of labor hardly appreciated by those who have never driven through Aroostook forests and had a nip of the long winters. He is the most famous man in all this region, and his old white horse, "Colonel," who travels on an average two thousand miles a year for Home Missions, helps him to bear his popularity. Five years ago, you must remember, a Church Service had never been heard in Aroostook ; neither was Mr. Washburn a Priest or a Churchman. Strange, that in a humorous prophecy written of his life years ago, when his inclinations led him to the sea, which he followed afterwards for many years, it was recorded that he should live and die "*up in Aroostook.*"

Mr. Washburn's Circuit comprises a wide extent of country. He has a scanty time to spend in this delightful rectory, whose little greenhouse supplies the church with flowers unfaillingly. The church and rectory, both wooden structures, are sadly in need of fresh paint. The rectory is still unfinished. It is charmingly home-like, although its walls wear still the first rough coat of plaster, and the wood work is unpainted and incomplete. The church is Elizabethan in style, and free, of course, as all but two of the Maine churches are. With its low, deeply-recessed windows, and simple furniture, uncarpeted floor, and uncushioned seats, and the growing plants from Mrs. Washburn's conservatory blooming and trailing everywhere, it is the sweetest nook imaginable for refuge and prayer. The chancel is destitute a Bishop's chair ; and who has old books and papers for its prosperous Sunday School ? At Ashland the reply to the inquiry why an effort was not made to carpet the chapel there, was : " Oh, we need other things far more. Perhaps our lumbermen would stay away if we had a carpet." The marks of the great spikes worn in the heels of the lumbermen's boots we saw almost everywhere in northern Maine. The eccentric old pioneer, who called the Bishop's visit " the ginral muster," and bid everybody turn out, as well as " shell out," to use his homely phrase,—he setting the example,—is a co-adjutor Bishop Neely could illy spare. Much may also be prophesied from the devotion of the young Churchmen to their leader. A considerable party from Ashland arrived here Saturday evening—a drive of thirty-seven miles—to spend Sunday with the Bishop, and follow him twelve miles further, to Presque Isle. In no way is Bishop Neely so surely gaining ground as in his catechising interviews with his Sunday-schools, when the children gather closely about him, venturing upon questions and answers inspired by their love for him. God sparing them and him, they will uphold his failing hands.

The Service at Limestone, a Missionary outpost, under Mr. Washburn's care, must not pass unnoted. It is a wilderness place, where a feeble flock plead for the ministrations of the Church. With few exceptions, the dwellers at Limestone can offer little pecuniary encouragement. The hamlet consists of less than a half dozen houses ; an empty store—for trade seems dull

in the clearing—is the place for worship. Rough planks serve for seats, and a common table for lecturn and altar. Flowers were abundant, and a cordial welcome awaited the Bishop's arrival. Great hay-ricks drove up, laden with young and old, men in "work-a-day" clothes, and the mothers with babes in arms. As Bishop and Missionary stood in the midst of that congregation, administering Holy Sacraments, the children moving about and speaking out with rather more freedom than we are accustomed to, we thought of old time scenes in Judea, when the poor and their little ones were suffered to throng about Him, and received therefor a blessing.

"Except the LORD build the house," etc., was the text fitly chosen by the Bishop, and the eager attention of his listeners was a hopeful promise of what the seed should bring forth.

The last of these interesting Services was in the Congregationalist church at Presque Isle—another station under Mr Washburn's care. The expectations of this busy little town, when the railroad shall make it an important station, are illimitable and reasonably founded. Other denominations are striving to possess the land in advance of the Church. Bishop Neely feels the urgency of owning the church building at Presque Isle, and the several plans were discussed. It is the old thwarting hindrance which impedes, and yet we read statistics in our newspapers showing that there *is* wealth in the country, and surely Christians hold a share. One thousand dollars would purchase a new large building and convert it into a handsome chapel at Presque Isle.

When is our beautiful Service most impressive,—exalted by every fit surrounding and intensified by faultless music and expressive architecture, or as we saw it at Presque Isle, in a dreary New England meeting-house, a great black hand upon the white wall behind the pulpit pointing upwards to a star, the lights dim and wavering, and, until the Service began, and the Priests came in from the entry in their robes, nothing but the flowery cross to suggest the Book of Common Prayer? As the Clergy entered, there was a new and thrilling meaning in the hymn one sweet voice sang :

" Watchman, tell us of the night,
What its signs of promise are !

"Go ye into all the world and preach the Gospel." Trusting, unquestioning, the consecrated bands go forth, no one making the prophetic response, "But our brethren, LORD, will not sustain us. We shall but fail in attempting for Thee what, with their help, we might have gained."

J. M. P.

MORE ABOUT BOXES FOR MISSIONARIES.

The following article, written in response to one upon the same subject, which appeared in our September number, speaks for itself, and we have but one suggestion to make in connection with it. The letter is written by

a Missionary ; one who feels that in our day, as in the days of the Apostles, it is a joy and glory, something for which to give thanks, when we are counted worthy to suffer for our LORD's sake. He is right ; as St. Paul was right when, alluding to his bonds and afflictions, he said : " But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the LORD JESUS." The one suggestion which we would make is this : be it remembered that the text which we have just quoted is taken from St. Paul's address to the Clergy of Ephesus ; but to the laity, elsewhere, he says : " If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things ? " and also, to the Corinthian Christians : " The administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God." The Missionaries, feeling that they are working to the LORD, and that their reward is from Him, may not claim much other recompense—so much the greater reason that the people of God should be watchful of their needs, and minister to their wants with most loving care, for His sake. If it be a joy to suffer for the MASTER, it is also a precious privilege to be allowed to work for Him in aiding those whom He has called to the harder duty and higher service of the Ministry.

Thanks be to our God Who gives to every one of His children, if they will but claim it, the right to draw nearer to Him, by endurance, by self-denial, or by labor.

REV. AND DEAR SIR : I have just received THE SPIRIT OF MISSIONS for September, 1873. The first article drew my attention, of course. I do not care to say anything in reply to what our good brother from the Pacific says respecting Clothing Boxes for Missionaries. But I would thank you for space to say a few words, as an individual, on the same subject. I am not on *your* list of Missionaries, yet I am a Missionary and I have had some experience and observation relating to such boxes. If you think what follows to the purpose, it is at your disposal. Our Missionaries are gentlemen and their wives are ladies, beyond all question. I believe that the world confesses that they came up fully to that standard. Perhaps that fact fixes the style and quality of their dress. But I have accustomed myself to think that even the world is not an undisputed authority on the subject.

By another law, our Missionaries are considerably more than gentlemen, and their wives more than ladies. Perhaps this law sets them far above, or at least far from the exactions of fashion, and therefore may have an important bearing upon the style and quality of their dress, as well as the measure of their domestic fare.

As the proper business of our Missionaries is to train souls, to make

them citizens in a kingdom where the fashions of this world have passed away, it would not seem to be very important wherewith they are clothed, whether their garments are coarse or fine, new or old, fashionable or unfashionable.

And indeed the work itself is too absorbing and the toil too constant and heavy, to allow either time or inclination for more than the most necessary attention to dress or domestic affairs.

We ought if possible to be protected tolerably well from cold and heat, snow and rain, and to enjoy healthful fare. And could we educate our children even moderately well, it would fill the Missionary's heart with the deepest thankfulness, and perhaps add some years to his life. But then, the cattle upon a thousand hills—when shall we learn to feel, as well as know, that what we have and how we fare, is of the LORD and what we have not is of the LORD also?

It cannot be wrong to request our brothers and sisters in the field, whenever they are tempted to think of their fine talents and learning, their gentle rearing and the elegant homes of their youth, the friends they have left, the hardships they suffer or the privations they endure, request them I say, to resist the temptation, to lay all upon the altar of willing sacrifice and count it all joy that our LORD has thought them worthy to bear a hand in the salvation of the souls He has redeemed.

The Missionaries, clerical and lay, are the LORD's servants, gone out into the lanes and highways to call His guests to the wedding, and their wives are helpers,—most efficient aids and helps, and most necessary to the work. Whatever the members of CHRIST elsewhere can do to sustain them in their work and increase the fruits of their toil, will, if done in faith, be an offering, no doubt very acceptable to our blessed LORD, and I am sure it ought to be no less so to His servants who receive the gifts, even though it should not exceed the widows two mites, and should not come in the shape of coin or bank notes.

None of us I think, have any partiality for dead men's clothes, much less an inclination to step into dead men's shoes. But then, circumstances alter cases. If any of these things should find their way into missionary boxes, I should not infer, that they were placed there, because they were good enough for Missionaries, but not for others; for every Christian would like to keep such dear memorials of departed friends. We all know how they feel. They would never have given up these precious mementos of friends they tenderly loved, except under the constraints of a motive all must respect, a power stronger than even their affection for their honored dead. I never see such things in missionary boxes but they remind me of what a struggle it must have cost the givers, who perhaps had nothing else to give, or who fully believed that that the dead themselves would not reproach the devotion that sent them forth to help in the cause of Missions.

And indeed, why should a warm and comely garment be less comely and

warm because its first possessor is dead? If any one doubts its value sometimes, he may be convinced when he knows that the life of at least one Missionary has been saved by just such a gift. He would never have entertained a doubt of the value or propriety of such offerings, if like some of us, he had been surprised upon some of the broad prairies of Minnesota with the thermometer at 25 deg. below zero, when a blinding storm of snow was driving with the utmost fury of a northern blast, and had been saved from suffering and death by the thoughtful kindness of friends in the East.

As to the whole matter of cast-off clothing, I speak for myself only. If the people of God have such things to give, that cannot be made more useful elsewhere, let them send them to me. Let them inquire for me of my Bishop. If myself and family do not need them, I can find those that do. I can save some families from very great suffering, some from the poor-house, I can make the hearts of their children very glad and sometimes rescue them from long sickness and death, by such means. I have often seen, and shall no doubt again, brethren wasted by months of sickness and pain, that had not a change of linen for their person or bed, and when the funeral came, had not wherewith to provide a decent covering for the corpse. I should like to be able to provide something for such cases.

When I see a feeble and sickly mother, passing the winter in this rigorous climate, clad with scarcely more than a single garment of well-worn-calico, her children shoeless, and otherwise not as well clothed as herself, when I see a whole family gathered into a single room of a wretched tenement, through which wind and snow are driving freely, and its miserable inmates struggling to preserve life by the combined protection of a little stove and a single bed of rags, I sigh for the cast-off clothing of the rich and well-to-do of the nation.

A word more respecting these clothing boxes. I have never seen them opened that it did not bring me to my knees with devoutest thanksgiving. Such an abundance of necessary, useful and elegant things were the reward not a specimen of finery among them. The tenderest maternal solicitude, with unlimited freedom of choice, could not have done better. There was no sparing of expense, none of labor, none of skill. All had been selected with the rarest judgment and fore-sight. Nothing seemed to have been neglected or forgotten. Every want had been anticipated, every wish had been fully met. The evidences of such sacrifices, such devotion, such zeal, such faith, such fraternal love, such tender sympathy, have filled me with admiration, and made me feel how much I had been surpassed in devotion to the cause of CHRIST. I could not but feel ashamed that I had ever given way to discouragement or anxiety, when the LORD of the harvest had inspired the hearts of His people to provide so bountifully for the wants of His laborers.

HOW THE CHURCH IS BUILDING.

OR being built. Let the critics settle that. Some men are nothing if not critical. Such, if there be such among the readers of these pages, may employ themselves with the bone thrown to them in the title.

Our first scene is in the lower story of the rectory of E. Church in Blank, a thriving village at the intersection of certain railroads.

"The lower story:" and thereby hangs another story. For the church had been destroyed by a providential visitation; and, partly from its ruins, the good people had built a rectory, the upper story of which was finished off very comfortably; and this, with some rooms attached, served the Clergyman's family for a home. The lower story, left unfinished, was parlor, study, and chapel. Not very comfortable; not at all church-like; but the very best that could be done.

Here, one Christmas night, now nearly three years ago, the children had their festival. Green leaves and gilded lettering, shining in the light of borrowed lamps, covered the rough east walls. No doubt, it was a poor affair. Some people, blessed with better things, would have thought it ridiculous; but the young hearts enjoyed it. The Christmas tree seemed to them transplanted from fairy land. The Christmas songs could not have been sung with more spirit had our quavering melodeon been a grand organ. They understood what Christmas means, and why they receive Christmas gifts both from their mothers at home and from their Mother the Church. And then they thought that, as they had made gifts to their parents at home, they would also offer something to Mother Church. Easter, they fancied, would be the best time to make their offering. A box was placed on the rude steps of the temporary chancel, and therein they deposited, from time to time, unobserved, as they were disposed in their hearts, their dimes and nickles until Easter came. Then they had another festival, and when singing the verse:

"We may work by our prayers;
By the pennies we bring
By small self-denials—
The least little thing,
May work for our LORD in His harvest,"

the least little boy brought the contents of the box to the Minister, to be by him solemnly presented to the LORD.

A sufficient portion of this first money offered for the building was at once devoted to procuring a corner stone for the new church; and the stone was on the ground the following Easter Monday. It is a block two feet long by the same breadth, and ten inches thick, bearing on its face a cross in a triangle, the sides of which are formed by the inscription, "To the glory of GOD, the FATHER, the SON, and the HOLY GHOST;" and under this are the name of the church and the date. A brass plate in one corner tells

that the stone is the Easter gift of the children. Other Easter money has been put at interest.

In the meantime, the ladies formed a building association; certain gentlemen did the same; and from time to time, at long intervals, small sums were received from distant unknown friends.

The vestry appoint a church building committee. Many long and serious discussions are had. The village has grown to call itself a city of six thousand inhabitants. All feel that we are suffering for a church. Yet we can do nothing but discuss and wish.

By and by, we get plans and specifications from an architect. How beautiful they look on paper—how far off from a realization which calls for ten thousand dollars! Still, even this is a step ahead.

“But, at least,” says a member of the committee, “we can manage to get up the body of the building, leaving off chancel and tower and all ornament, and have it covered.” “If we never begin,” says another, who has built so many railroads that he knows all about it, “we never get through. When I work at night with a lantern, the light goes no faster than I do.”

Thereupon we march to the ground, measuring lines in hand; and next morning the children’s money sets laborers to work excavating foundations for a house to be sixty feet by forty. The ladies find they can buy a certain quantity of bricks. One lime company near us gives a hundred barrels of lime, and another eighty—to both of which companies more public thanks hereafter. The door and window frames are made ready. Two wagons are sent to haul sand, one of which is engineered by two young gentlemen.

Still, we have to contrive and cut down: for our resources are very limited. Few Church people come with the increasing population. All of us, in and out of the Church, are just struggling to get along.

“Why can’t we save something by laying our foundation in stone?” some one enquires. “The negroes are doing so in their church, the largest building of the kind in town—with very pretty stone work six feet above ground. We can’t expect to get it as cheap as they, for we shall have to hire labor.”

This leads on till it is ascertained that we can get good building stone, delivered at the depot, we loading and unloading, at five dollars the car load, the stone being already quarried at the railroad cuttings, and lying at the edge of the track. A sub-committee is appointed to procure stone for the foundation, and if feasible, for the whole building. This on Wednesday. Thursday is spent in arranging with the superintendent of the road, who shows himself as kind and obliging as he can be, and in drumming up the necessary laborers. [While our agricultural interests and all others that require steady work are going to ruin for want of labor, the towns are swarming with freedmen waiting for odd jobs.] We find no difficulty in getting forty stalwart men.

With these men, the committee, attaching the Rector as a volunteer aid,

embark at 5 A.M. Friday, on a train of flat cars, and run some miles up the road to a cutting through the rock. Here the volunteer aid is detached with three cars and ten freedmen, with directions to load up and be ready to accompany the rest of the train on its return. The train in due time returns, the committee with his gang having stayed behind to prepare freight for another trip. Volunteer aid and his troop get back to town, unload and clear the track for a passenger train: V. A. hastens home; procures provisions for the party (white and black); joins the committee at the point where it was left; loads up, starts the train with the committee on board; remains to prepare more loading; and the third train gets to town and is unloaded at 8 P.M.

Saturday's work was not quite so heavy, beginning at 5 A.M., and winding up at 4 P.M. And then, through the determination of the committee, and a little of that same on the part of the V. A., there is fine building stone delivered, not one fourth of a mile from the ground, enough for the purpose, it is estimated, at the cost of about two hundred and fifty dollars. [Not including the wear and tear of lungs and patience incident to the driving of a body of freedmen who require to be watched, instructed, commanded, exhorted and entreated at every turn.]

Thanks to our Heavenly FATHER, there were no accidents. One poor fellow, a volunteer perhaps, came near being crushed in attempting to get on the train; and a laborer narrowly escaped the fangs of a serpent. The committee appeared bright and fresh at church next morning: and the V. A. found his voice rather improved by its violent exercise. Some of the stone is already on the ground, and we are now contriving how to get it all up and in the walls. None of it requires much dressing; the large part needs none.

So the children's corner-stone, so long solitary, is in good company. What next in the problem? To recur to the illustration of our railroad builder, "the light from our lantern is but a little circle just around our feet."

If any one, more happily circumstanced than we, would add anything to our light, our good Secretary Dr. Twing will afford a most excellent transmitting medium. . . . This place is at the intersection of several important railroads, and growing with wonderful rapidity. The population generally is not favorable to the Church, but it contains many persons who might be reached by her ministrations if she had a commodious and inviting sanctuary. The Methodists are preparing to put up *two* houses to accomodate different localities of the town. All of us are of limited means. Everything is done by actual self-denial.

The readers of THE SPIRIT OF MISSIONS see "how the Church is building." Will they help us to another chapter telling "how the Church was built?"

NOTE. If any question arise as to how the freedmen are able to do so much more in the way of church building than the whites, we reply—the

colored people have no idea of providing for any future in this world. Their preachers have entire control over them. If any decline to pay assessments in money or labor, they are promptly excommunicated ; and excommunication involves the most painful consequences.

Of the forty men employed for the odd job of "rolling rocks" in gangs, not fifteen did fair work. Not one of them could be persuaded to go on farms in the neighborhood of town, though unusual wages were offered by men of known good repute for their dealings with negroes.

We fed the men so abundantly that those who did not waste, carried something home with them. They were paid in money \$1,75 each. Most of them have done nothing since Saturday ; nor will do anything while their money lasts.

One consequence of this state of things is that crops of all kinds are rotting in the fields. It is not worth while to attempt raising hogs, cows or sheep, except on the smallest scale. House-breaking, as the Florida judge said of cow stealing, is "the custom of the country." Your Missionary has attempted once to keep a cow since the close of the war ; and she was stolen the first day she was turned out.

I remained in my dining room last night until 12 o'clock, part of the time employed in preparing this article. On coming down this morning, we find that a window has been forced open. About a cupfull of corn-meal, scattered over the floor, and bearing the mark of a naked foot, is all that remains in our store room.

The writer has no unkind feeling, but rather the reverse, towards the colored people. What he has written may help to some understanding of their case. It may even provoke the Missionary spirit in their behalf.

MISSION WORK IN ALABAMA.

REV. AND DEAR SIR : I send you herewith my third quarterly report for the present year. I may say, as probably I did once before, that, from the report itself, little idea could be formed of the amount of labor performed, or even of the good which has been accomplished for the Church. During the months of July and August, my health became so bad that I had, as it were, to drag myself from one appointment to another, and through my daily round of duties. Thank God, for the last month it has been much better. By His blessing, I have not missed by sickness more than two or three entire services. Often, however, I have gone through the service, in weariness and painfulness. As meagre as the report may appear, our success in this part of the State has been as great, as could be reasonably expected, all things considered. First, the prejudices of the masses of the people against the Church, are as bitter, and uncompromising, as probably any where else in the whole country. While their leaders and religious teachers, almost as ignorant of its true claims as themselves, seem to think that

they do God especial service, by deepening and intensifying those prejudices. The ignorance of the denominational Clergy generally, many of whom are well informed on most other subjects, in regard to the claims of the Church is really astonishing. The assertion might be safely ventured, that not one in ten of them ever read one volume as large as a common English grammar or arithmetic, written by a Churchman in defence of the claims of the Church. They treat those claims with contempt and scorn, as if they were too absurd to allow of serious consideration. Hence it is almost impossible to get one of them to read upon the subject. Unfortunately the people whom they lead, and who look up to them for instruction and guidance, supposing them to be well informed upon this subject, take it for granted that those claims are as ridiculous and groundless as they are represented. How to get at them, or to enlighten them, is the question. If a Clergyman of the Church attempts to put books in their hands which may inform them, and break down their ill-founded prejudices, he is met with a charge of proselytism which generally defeats his aim. He might disabuse their minds by instruction from the pulpit; but, alas! he cannot get their ears. Their leaders are as careful to keep them away from our places of worship, as they are to keep our books and tracts out of their hands. To dig through such mountains of ignorance and prejudice, is like making a tunnel for a rail road—the result of years of patient, diligent and hard labor. Were the masses, and especially the young, let alone, they would soon find their way into the Church. Sometimes, however, one becomes interested, investigates for himself, breaks the shackles which bind so many, and comes in; and as the Church seldom loses an inch of ground that she gains, we have reason to be thankful.

Again, the last two months have been a season of almost universal religious excitement—We might say religious distraction, being the season of revivals. In this scramble for making converts—rather proselytes, the Church, of course cannot engage. Under the plea of adapting Religion to the masses, she cannot afford to degrade it, and rob it of its dignity and beauty. While a thousand hoarse voices are crying out, “Lo here! Lo there!” her calm and dignified words of invitation, wisdom, and instruction, are scarcely heard. When this season of agitation and confusion is over, and thousands find to their sorrow that their so-called conversion was very shallow, if not a sham and a delusion, there is a disposition among them to turn to the Church, whose quiet ways they find to be ways of pleasantness, because ways of light and safety, and whose plain paths are paths of peace.

As there are a few outside of the Church, who can be induced to read respectably-sized tracts, and small sized volumes written for Missionary use, we are very much in need of a few dozen such tracts as Dr. Thompson’s “Unity and its Restoration” and “First Principles,” Bishop Onderdonk’s “Episcopacy tested by Scripture,” and a few such books as “Richardson’s Reasons.”

As to our prospects ahead, we still regard them, under all the circumstances, as very encouraging. By the end of another quarter, I hope to report two more stations added to my Mission, one of which, taken in connection with one now established, may develope in a year into a self-supporting parish. The establishment of so many iron mills along the line of this (the Selma, Rome, and Dalton Rail Road) will, doubtless, be the means of planting the Church all along it. Meanwhile, we must watch our opportunity, pray for God's help and blessing and labor for the establishment of His Kingdom, the Church.

A HAPPY MISSIONARY.

THE following letter, short as it is, was welcome at the Mission Rooms as a ray of sunshine. We print it, that it may gladden other hearts.

Would that all Christian fathers, when they say exultingly : " And I have boys ! " were as ready as our Missionary to give those boys to our LORD and His Church.

GOD hasten the day when it shall be counted the joy and glory of every home, that it has sent forth sons to labor, and, if need be, to die, as leaders in the hosts of CHRIST's Church militant :

REV. AND DEAR SIR : I feel glad to inform you of what you likely already know : that, from this small and poor place, a young parishioner, recently ordained a Deacon, left last week, to go and devote his whole life in the distant field of Japan.

Giving one good Missionary to the heathen seems to me worth adding hundreds of Communicants to an old settled parish. Since I am here, I have baptized one hundred and seven, presented for Confirmation thirty, and, were it not for removals, I would now report no less than one hundred Communicants. Yet, above all this, I feel proud of having contributed to send an apostle to the Japanese.

Good examples have their influence, their seduction, as well as evil ones. I have no doubt that, as the way to Foreign Missions is now shown and beaten, others, from this same wretched place, will gladly follow sooner or later.

A lad of eighteen, the very brother of my noble Deacon, longs to be old, learned and godly enough to solicit an appointment.

And I have three boys !

Parents, in ancient times, brought up their children to become soldiers, to kill men. Let my dear ones be soldiers, also, but soldiers of JESUS, to win souls to Heaven ! Let the eldest go and work under Bishop Williams in China or Japan ; the next, under Bishop Auer in Africa ; the baby, under Bishop Hare among the poor Indians . . . ; and if I am still among the living then, I assure you that there will not be a more happy father than I in the whole world.

MESSAGES FROM THE MISSION FIELD,

ARKANSAS.

On the first Sunday after Easter I visited Camden, sixty miles distant from this place. The object of my visit was to administer the Holy Eucharist to the congregation of St. John's Church, the Rector being then in Deacon's Orders. We held two Services, the Rector preaching an able Sermon.

Bishop Pierce began his Visitation here on Whit Sunday. We held twenty Services in succession, the Bishop preaching seventeen times in eleven days, besides making three appropriate and feeling addresses after the Laying on of hands.

On Trinity Sunday he ordained to the Priesthood the Rev. H. B. Whittemore of Camden, lately a graduate of Nashota, the Rev. John Gordon, and your Missionary assisting in the Laying on of hands. Mr. Gordon preached an interesting sermon, in the afternoon, and at night the newly ordained Presbyterian gave great pleasure to Bishop, Priests, and people by his earnest and manly delivery of a beautiful and practical discourse. Grace Church was well filled with an attentive congregation, many of whom belonged to other christian bodies. May the HOLY SPIRIT impress deeply on the hearts and minds of all, these solemn Services.

The Bishop visited four places in this Mission—Washington, Springfield, Lewisville, and Columbus. Only nine were presented for Confirmation, several of the candidates having been prevented by high waters from meeting him. During the Bishop's visit I baptised four adults: two of the number preferred immersion, so I gratified them.

Last week, I had the painful satisfaction of receiving into the Church through the Holy Communion, a dying father, his wife and daughter. With perfect calmness he told me he had been watching my course for some time past, and now desired that his whole family should enter the Church with him. He put the question, "Will you go with me?" to each member of the family; each gladly gave the promise. In a few days I am to baptize by immersion two other daughters and a son. Judge P. had attached himself to the Campbellite body. Our Church has undoubtedly taken a deep hold on the affections of the community.

CALIFORNIA.

The figures of my Report for the quarter ending to-day, reveal that during one of the months my church was open for Service but once on Sunday. It had been my purpose (with the approbation of my Bishop), to take a month's vacation. I greatly needed the rest, but I found so many Church people from city parishes in my neighborhood for the summer, and, unusually, making their way to my morning Service, that I felt forced by the condition of things to forego rest and to hold a morning Service during August. This partial relief from study and pulpit labor, and total rest from other parochial

work during the month, refreshed me and restored my health and elasticity. I recommenced full work at the beginning of September, a new man. It is a wonder and great encouragement that, with so great a depletion as my infant cure has suffered from removals of some of my best Church people to distant fields, the falling off in the congregation, particularly on Sunday mornings, has been scarcely perceptible. It is true indeed that an unusually large number of Church people from San Francisco, and other parts, and from the Eastern states has sought our village and neighborhood as a sanitarium, and at every Service some are noticed who are evidently strangers to our Liturgy. Owing to this latter fact, our Church is made known to many who otherwise have possibly, and perhaps probably, little opportunity of learning her true character. A few evenings ago, I overtook a gentleman and his wife who had never any where before been present at our Service. He was a candidate for the Ministry among other christian people. His total ignorance of our dear old Communion of Saints was painful, although not new. It was, however, gratifying to hear his decided declaration that he was happy, although surprised, at the purity of our worship and the earnestness with which CHRIST is preached among us. Ah! if they better knew us, we should have less occasion to mourn over the painful bigotry with which your Missionary has to contend.

BISHOP RANDALL.

ELSEWHERE in this number, the Domestic Committee have spoken in an official way, and at considerable length, of him whose name is here presented. We feel, however, that a few added words regarding this good man and heroic Bishop will not be looked upon as out of place. We had the happiness and honor of a very intimate acquaintance with him, and, as this acquaintance was extended in duration, we became more and more pleasantly and profoundly conscious of his manly and Christian qualities. If we gave him loyal and unalloyed respect and reverence as a Bishop, we also gave him, without stint, the best affections of our heart. He was a dear, loving, lovable brother, as well as a bold and valiant leader in the militant Church of God. It is good and helpful to learn, through the intimacies of personal friendship, the inward workings of such a life. We heartily thank God for the many vouchsafed opportunities for such learning. All at these headquarters, when the death of Bishop Randall was announced, were instantly affected with sadness and sorrow, closely akin to what is experienced when a family circle is broken; and all will cherish the pleasant memories

of him, as precious and sacred treasures. We had expected to see him at the meeting of the Board of Missions; this time, however, he passed on, without his usual call upon us, to his last resting-place, near the home of his youth. We shall go to him, but he shall not return to us. When our summons comes, may we be found, as he was, watching and working for the MASTER.

ACKNOWLEDGMENTS.

 **N. B.**—In remitting to the Treasurer, always mention the **DIOCESE**, as well as the **PARISH**, from which the Contribution has been forwarded.

The Treasurer of the Domestic Committee acknowledges the receipt of the following **sams** from September 1st, to October 7th, 1873, inclusive:

ALABAMA.			COLORADO.		
<i>Montgomery</i> —St. John's.....	\$100 00	100 00	<i>Nevada</i> —Christ.....	10 00	10 00
ALBANY.			CONNECTICUT.		
<i>Green Island</i> —St. Mark's, a member.....	1 00		<i>Birmingham</i> —St. James'.....	118 00	
<i>Hogansburgh</i> —St. James' Mission M. C.....	1 25		<i>Fair Haven</i> —St. James', M. C.....	15 00	
<i>Little Falls</i> —Emmanuel.....	19 30		<i>Huntington</i> —St. Paul's, M. C.....	9 53	
<i>Salem</i> —St. Paul's, of which from M. C. \$10 42.....	27 52		<i>New Haven</i> —Christ, M. C.....	10 00	
<i>Schenectady</i> —St. George's.....	24 20		St. Thomas' S. S.....	15 71	
Christ, a member, for the cast-down Miss'y.....	2 00		Trinity, Two communicants.....	2 00	
<i>Felchysville</i> —St. Stephen's, M. C.....	9 70		Quat. paym't of stipend..	50 00	
<i>Troy</i> —Christ, for Rev. J. C. Fitnam.....	10 00	154 97	<i>Norwalk</i> —Mite Chests.....	43 85	
ARKANSAS.			<i>Norwich</i> —Trinity, M. C.....	26 14	
<i>Osage Mills</i>	2 85	2 85	<i>Southport</i> —Trinity, Woman's Miss'y Ass'n for Rev. L. H. Wells.....	34 28	
CALIFORNIA.			<i>Stamford</i> —St. John's Woman's Miss'y Ass'n, for Rev. L. H. Wells.....	25 00	
<i>Benecia</i> —St. Mary's, M. C.....	34 41		<i>Stratford</i> —Christ.....	41 00	
<i>San Diego</i> —Trinity, M. C.....	12 29	46 73	<i>Waterbury</i> —St. John's, M. C.....	5 75	396 26
CENTRAL NEW YORK.			DELAWARE.		
<i>Auburn</i> —St. Peter's, M. C.....	73 18		<i>Middletown</i> —St. Ann's, M. C.....	11 20	
<i>Augusta</i> —St. Andrew's.....	2 35		<i>Seaford</i> —A. E., for Rev. F. B. Lee	1 60	12 20
<i>Clark's Mills</i> —St. Mark's.....	2 2		EASTON. :		
<i>Clinton</i> —St. James', for Bp. Tuttle	7 62		<i>Chestertown</i> —St. Paul's.....	5 00	
<i>Constableville</i> —St. Paul's.....	2 00		<i>White Chapel</i> —Parish.....	4 20	9 20
<i>Elmira</i> —Trinity, for Bp. Whipple	24 00		FLORIDA.		
<i>Freemansburgh</i> —Epiphany S. S. for Bp. Morris.....	6 00		<i>Apalachicola</i> —Trinity.....	6 80	3 80
<i>Jordan</i> —Christ, for Bp. Whipple \$10 00, Bp. Green, \$2 50	12 50		GEORGIA.		
<i>New Hartford</i> —St. Stephen's.....	5 75		<i>Atlanta</i> —H. H.....	3 50	3 50
<i>Oriskany</i> —St. Peter's.....	5 00		ILLINOIS.		
<i>Oxford</i> —St. Paul's, M. C.....	46 83		<i>Algonquin</i> —L. T.....	2 00	
<i>Paris Hill</i> —St. Paul's, M. C.....	3 00		<i>Carlyle</i> —Christ.....	3 00	
<i>Pierrepont Manor</i> —Zion, for Seabury Hall.....	101 00		<i>Chicago</i> —Offertory of Diocesan Convention.....	40 82	
<i>Redwood</i> —St. Peter's.....	2 00		<i>Danville</i> —Holy Trinity.....	7 62	
<i>Sherburne</i> —Christ.....	7 65		<i>Kanakaku</i> —St. Anne's.....	2 60	55 44
<i>Waterloo</i> —Grace.....	23 92		INDIANA.		
<i>Westmoreland</i> —Gethsemane.....	4 80	329 62	<i>South Bend</i> —St. James'.....	9 57	9 67
CENTRAL PENNSYLVANIA.			IOWA.		
<i>Mahonoy City</i> —Ch. of Faith.....	60		<i>Cascade</i>	2 00	2 00
<i>Mauch Chunk</i> —St. Mark's, M. C.....	32 38	32 98			

KANSAS.

<i>Blue Rapids</i> —St. Mark's.....	2 08	
<i>Port Scott</i> —St. Andrew's, M. C.....	16 27	
<i>Independence</i> —.....	8 00	26 35

KENTUCKY.

<i>Dayton</i> —St. John's.....	3 20	3 20
--------------------------------	------	------

LONG ISLAND.

<i>Brooklyn</i> —St. George's, M. C.....	5 00	
<i>Brooklyn (E. O.)</i> —St. Mark's, M. C.....	2 00	
K. S. S'.....	1 00	
<i>Glen Cove</i> —St. Paul's.....	23 46	
<i>Hempstead</i> —St. George's, add'l....	5 00	41 46

LOUISIANA.

<i>Ponchatula</i> —M. C.....	2 05	2 05
------------------------------	------	------

MAINE.

<i>Portland</i> —St. Luke's, of which from S. S., M. C. \$70 34.	105 34	105 34
---	--------	--------

MARYLAND.

<i>Annapolis</i> —St. Anne's, M. C.....	10 00	
<i>Baltimore</i> —Ascension.....	5 00	
Christ.....	50 00	
Holy Innocents, M. C.....	2 10	
(Co.) St. Thomas.....	48 56	
Trinity.....	12 25	
<i>Catonsville</i> —St. Timothy's.....	20 40	
<i>Elkridge Landing</i> —Grace.....	34 50	
<i>Herring Creek</i> —St. James'.....	15 00	
<i>Homestead</i> —St. Thomas'.....	6 20	
<i>Port Tobacco Parish</i> —St. Paul's Chapel.....	36 89	
<i>Prince George's Co.</i> —St. Barnabas' S. S., M. C.....	6 25	
<i>Washington</i> —Trinity, M. C.....	4 00	251 15

MASSACHUSETTS.

<i>Amherst</i> —Grace.....	13 00	
<i>Dorchester</i> —St. Mary's Chapel.....	3 75	
<i>Great Barrington</i> —St. James'.....	6 45	
<i>Holyoke</i> —St. Paul's.....	13 00	
<i>Taunton</i> —St. Thomas', M. C.....	47 99	84 19

MICHIGAN.

<i>Brooklyn</i> —All Saints.....	2 75	
<i>Cambridge</i> —Mrs. S. D.....	2 00	
<i>Flint</i> —St. Paul's, of which from M. C. \$5 03.....	15 68	
<i>Grand Rapids</i> —St. Mark's, of which from Woman's Miss'y Ass'n \$2 35, M. C., \$34 33.....	36 68	57 11

MINNESOTA.

<i>Drainerd</i> —St. Paul's.....	6 06	
<i>Shakopee</i> —St. Peter's, M. C.....	5 18	11 24

MISSISSIPPI.

<i>Brookhaven</i> —M. C.....	75	
<i>Lexington</i> —St. Mary's.....	4 56	
<i>Ozyska</i> —Church of Our Saviour.....	3 15	
<i>Summit</i> —Christ.....	12 30	20 76

MISSOURI.

<i>Clarksville</i> —Grace.....	2 50	
<i>Louisiana</i> —Calvary.....	9 00	
<i>Miami</i> —Grace.....	12 55	
<i>Prairieville</i> —St. John's.....	4 00	
<i>St. Joseph</i> —Christ.....	26 00	
<i>St. Louis</i> —Trinity, for Bp. Randall	44 00	98 05

NEBRASKA.

<i>Omaha</i> —Trinity Cathedral.....	30 41	30 41
--------------------------------------	-------	-------

NEW JERSEY.

<i>Belleville</i> —Christ.....	36 55	
<i>Bergen Point</i> —A member of Ladies' Miss'y Ass'n of Trinity ch., quar't pay't of schol- arships in Bp. Tuttle's School.....	10 00	
<i>Jersey City</i> —St. John's Free Ch., M. C.....	10 00	
<i>Newark</i> —Christ.....	5 00	
<i>New Brunswick</i> —St. John Evangel- ist, M. C.....	8 43	
<i>Morristown</i> —St. Peter's, of which from M. C. \$6 20.....	138 00	207 98

NEW YORK.

<i>Anandale</i> —Chapel of St. Steph- en's College.....	141 39	
<i>Beechwood</i> —St. Mary's.....	21 10	
<i>Claverack</i> —Trinity S. S., M. C.....	7 00	
<i>Courtland</i> —St. Peter's.....	20 00	
<i>Fishkill</i> —Trinity, for Faribault....	6 00	
<i>Garrison's</i> —St. Philip's in the Highlands.....	25 00	
<i>Glenham</i> —St. John Baptist S. S., for Faribault.....	15 00	
<i>Greenburgh</i> —Zion.....	10 00	
<i>Irrington</i> —St. Barnabas', of which from M. C., \$11 39.....	379 14	
<i>Madahn</i> —Trinity.....	11 00	
<i>Marmaroneck</i> —St. Thomas', of which from M. C., \$11 57.....	63 87	
<i>Marlboro'</i> —Christ.....	7 00	
<i>New Rochelle</i> —Trinity, M. C.....	23 00	
<i>New York</i> —All Saints'.....	5 00	
St. Ambrose, for Bp. Morris, \$10 00.....	24 65	
(Harlem) St. Andrew's S. S., for Rev. Mr. Lee.....	5 00	
St. John Evangelist's.....	25 00	
Transfiguration.....	10 00	
G. G., for Bp. Whipple.....	25 00	
G. T. E.....	500 00	
J. W. T., through the Woman's Auxilliary, for the Rev. J. R. Love, \$50 00, for St. Barnabas, \$50 00.....	100 00	
Miss Jane M. Murray.....	10 00	
Miss M. S. Jones, for Rev. J. S. Fitnam's trav- elling expenses.....	50 00	
Mrs. S. N. H., for S. S. Library.....	35 00	
<i>Nyack</i> —Grace.....	7 70	
<i>Piermont</i> —Christ.....	35 28	
<i>Rye</i> —Christ, of which from Wo- man's Miss'y Ass'n, for Rev. L. H. Wells \$111 50, from M. C. \$31 02.....	259 02	
<i>Saugerties</i> —Christ, of which for Bp. Whitehouse, \$25 00.....	188 47	
<i>Sing Sing</i> —A. B. R., for the cast- down Missionary.....	50	
St. Paul's.....	40 00	
<i>Tarrytown</i> —For the Spanish Book distributors.....	10 00	
St. Mark's.....	9 75	
<i>Tomkinsville</i> —St. Paul's, M. C.....	27 27	
<i>Westchester</i> —St. Peter's, M. C.....	4 51	
<i>White Plains</i> —Grace.....	20 03	2071 68

NEVADA.

<i>Hamilton</i> —St. Luke's, of which for Bp. Young, \$10 00; Bp. Randall, \$10 00; M. C., \$16 46.....	39 71	39 71
--	-------	-------

NORTH CAROLINA.

<i>Raleigh</i> —Christ, M. C.....	47 47	
<i>Rowan Co.</i> —St. Andrew's.....	2 50	
<i>Warrenton</i> —Emmanuel, M. C.....	5 10	55 07

OHIO.

Columbus—J. N. W., for Rev. Mr. Fitnam.....	5 60	
J. W. W.....	10 60	
Wakeman—St. John's, M. C.....	17 73	
Zanesville—St. James', M. C.....	23 64	56 37

OREGON.

East Portland—St. David's, M. C., \$3 00; for Bp. Morris, \$25 00.....	28 00	28 00
--	-------	-------

PENNSYLVANIA.

Bristol—St. James'.....	14 78	
Chestnut Hill—St. Paul's.....	194 75	
Crescentville—Trinity Chapel, for Bp. Morris.....	18 76	
Germantown—Calvary, for Bp. Morris, \$50 00.....	125 46	
Christ.....	13 00	
Holmesburgh—Emmanuel, M. C.....	33 00	
Jenkintown—Our Saviour, for Rev. J. C. Fitnam, \$5 00; M. C, \$5 00.....	10 00	
Oxford Church—Trinity, M. C.....	49 22	
Philadelphia—Anonymous.....	350 00	
Frankford, St. Mark's Woman's Miss'y Ass'n, for Rev. L. H. Wells.....	56 46	
Holy Trinity.....	72 85	
Oxford Church, for Bp. Morris, \$100 00.....	500 00	
Rockdale—Calvary ch.....	36 00	
West Philadelphia—Burd Orphan Asylum, for St. Paul's ch., Carrollville, Ala.....	10 00	1484 28

PITTSBURGH.

Uniontown—St. Peter's, M. C.....	40 00	40 00
----------------------------------	-------	-------

RHODE ISLAND.

Newport—Trinity.....	25 00	
Pawtucket—Trinity, M. C.....	45 34	
Providence—St. John's S. S., for Bp. Lee, of Iowa.....	250 00	320 34

SOUTH CAROLINA.

Edgefield—Trinity.....	2 50	
Rock Hill—Our Saviour.....	1 00	
St. Stephen's—St. Stephen's.....	1 00	
Yorkville—Good Shepherd.....	1 00	5 59

TEXAS.

Caney—Christ.....	10 00	
Chocolate—St. Paul's.....	2 00	12 00

VERMONT.

Burlington—St. Paul's.....	83 00	
Gilford—Christ.....	3 00	
Poultney—St. John's.....	4 03	
Trinity.....	18 47	108 50

VIRGINIA.

Charlestown—St. Andrew's.....	46 43	
Manchester—Memorial.....	5 00	
Nelson City—Trinity, for Bp. Randall.....	5 00	
Norfolk—Christ ch. S. S., M. C.....	5 72	
Warm Springs—Christ.....	6 00	
Warrenton—St. James'.....	26 34	
Weston.....	2 50	96 99

WESTERN NEW YORK.

Albion—Christ.....	4 00	
Addison—Redeemer, M. C.....	20 25	
Batavia—St. James', M. C.....	11 53	
Bath—St. Thomas', M. C.....	11 00	
Brockport—St. Luke's.....	4 32	
Buffalo—St. James', for Fairbault.....	5 59	
Catherine—St. John's.....	9 77	
Geneseo—St. Michael's, M. C.....	12 56	
Geneva—St. Peter's, for Bp. Whipple.....	11 00	
Trinity, of which for Mission to Jews, \$31 45; from "C," for Rev. L. H. Wells, \$75; from Woman's Miss'y Ass'n, for Rev. L. H. Wells, \$52.....	158 45	
Havana—St. Paul's.....	9 47	
Honeoye Falls—A lady.....	1 00	
Hornellsville—Christ, of which for ch. at Independence \$10; Church Book Society, \$5.....	20 00	
Hunt's Hollow—St. Mark's.....	1 20	
Mt. Morris—St. John's.....	37 32	
Newark—St. Mark's.....	5 43	
Niagara Falls—For the cast-down Missionary.....	20 00	
Nunda—Grace.....	3 55	
Oakfield—St. Michael's.....	3 00	
Pittsford—Christ.....	10 60	
Rochester—Christ, M. C.....	25 23	
St. Clement's, for the Jews St. Paul's, of which for Bp. Tuttle, \$31.....	35 00	
Trinity.....	50 00	
Stafford—St. Paul's.....	6 00	
Suspension Bridge—Epiphany S. S.....	12 95	
Tonawanda—St. Mark's.....	1 80	
Westfield—St. Peter's.....	7 00	
Miscel—For Bp. Neely.....	6 00	
F. H., for Bp. Tuttle.....	10 00	519 79

WISCONSIN.

St. Croix Falls.....	1 50	
Star Prairie.....	1 50	
Vienna—St. James', M. C.....	4 00	
Wagon Landing.....	60	7 60

LEGACIES.

Conn., Hartford—Estate of Chester Adams.....	427 55	
L. I.—Estate of M. E. Wood.....	15 50	
Penn., Phila.—Estate of Thomas M. Clark.....	1750 00	
W. N. Y.—Estate of Mrs. S. W. Brackett.....	30 00	2223 05

YOUNG CHRISTIAN SOLDIER.

Receipts for the months.....	1533 18	1533 18.
------------------------------	---------	----------

MITE CHESTS.


Receipts for the month, not credited to parishes.....	208 27	208 27.
---	--------	---------

MISCELLANEOUS.

For Church at Ponchatula, La....	104 50	
Through Woman's Miss'y Ass'n, for Rev. L. H. Wells.....	172 76	
Tithes from the South.....	5 00	232 26.

Received for General Purposes.....	\$9,733 51	
“ “ Special Purposes.....	1,470 59	
Receipts for the Month.....	\$11,204 10	
Amount previously acknowledged.....	153,614 01	
Total Receipts for the year ending October 7, 1873.....	\$164,818 14	

INDIAN COMMISSION.

 *The REV. R. C. ROGERS having been appointed Secretary and General Agent of the Executive Committee of the Indian Commission, communications relating to the business, etc., of the Commission should be sent to his address, No. 30 BIBLE HOUSE, NEW YORK.*

OUR INDIAN MISSIONS.

[WE put on record here, for several reasons, the following Circular, which has already been sent to the Clergy generally.

1. It is a step in the right direction, and, occurring at this particular stage in the development of interest in our Indian Missions, we believe that it will be of service now, and not devoid of value in the eyes of those who, in years to come, shall be looking back and tracing the Guiding Hand in the progress of a noble Christian work.

2. The reproduction here of the Circular enables us to express the hope that the plea which it puts forth—for a place for our Indian Mission work among the stated offerings of our congregations—will be heeded by very many of our Clergy, now that their attention has been thus called to the claims and needs of this portion of the Mission field.

3. We are glad to cherish the conviction that many members of our Church, to whose notice this Circular will now be brought, will be moved by it to send a special offering for the work, in anticipation of such an opportunity as an appointed collection shall give them.]

REV. AND DEAR SIR: At this season, when it is the custom of many of the Clergy to arrange their Schedule of Collections for the year, the Executive Committee of the Indian Commission beg to present the claims of the work with which they are entrusted to a recognized place among the charities of the churches, and to ask that when convenient an annual collection for Indian Missions be fixed for the Season of Lent.

The general obligation to do good unto all men is made *special* in the case of the Indian work by the fact that the Government has placed the nomination of all the civil officers among tribes of Indians, variously estimated at from 25,000 to 35,000, in the hands of our Church, and thus opened wide the door to the freest and most hopeful Missionary effort.

There are engaged in this field, a Missionary Bishop and staff of associates, numbering six white and two Indian Ministers, nine lady helpers and about a dozen Catechists and Teachers. There are, besides, other parts of

the Indian field, open to our Missionary enterprise, but not specially committed to it.

It will surely be a subject of concern to the people of our Church, that the personal necessities of these laborers are provided for, and that dwellings, chapels, and other requisites for their work are not denied them.

The Executive Committee are greatly encouraged, as they believe their brethren in the Church will be, by the favorable reports made of the field by the Missionary Bishop of Niobrara; and they venture to suggest, that while a terrible outburst of savage revenge on the part of an insignificant band of Indians, numbering but thirty or forty warriors and comprising but two hundred (men, women, and children all counted), may provoke the *public* to leap to the hasty conclusion that all Indians are hopelessly vindictive and intractable, the fact that, of *the whole body of Indians, two-thirds have been by Christian effort so thoroughly quieted and taught in civilized pursuits, that they create no disturbance, and their existence is consequently almost forgotten*, will lead thoughtful men by a safer induction to a contrary conviction.

The Report of the Bishop of Niobrara (soon to be made to the Board of Missions), will set forth the condition and prospects of our Indian field, and will be forwarded to you at the earliest opportunity.

H. DYER, *Chairman*.

ROBT. C. ROGERS, *Secretary*.

INCIDENTS OF MISSION WORK AMONG THE INDIANS.

BY BISHOP WHIPPLE.

[WITH the view of putting them (as they so well deserve) in a more permanent form than they have hitherto possessed, we propose to reproduce in this Department of THE SPIRIT OF MISSIONS, from time to time, the exceedingly interesting *Incidents of Mission Work among the Indians*, which were prepared a few years since by the Bishop of Minnesota. We believe that the many friends whom the Red man already has in the Church—many now, and rapidly increasing in number—will thank us for enabling them to read and to preserve in the form now proposed a series of sketches which illustrate so beautifully the power of Christian love as exercised in the behalf of members of a heathen race here at our very doors. We believe, too, that the influence of these *Incidents* will be manifested in an increasing devotion to a work which already has been so blessed in showing forth God's glory and setting forward the salvation of men.]

It is now twelve years since it pleased God to send me, as a Bishop of His Church, to Minnesota. There were then between eighteen and twenty thousand Indians in my Diocese. They were poor, wretched heathen

There was no romance about them. It was heathen darkness at one's door—men and women going down to death without the knowledge of the Gospel. I was younger then, and my heart was full of keenest sympathy for the sorrowful. I could still hear the words of the venerable Bishop Kemper, in the Consecration Office, "*Bring again the outcasts, seek the lost.*" It seemed to me that an Apostle's work in an Apostolic Church had something to do for this poor race. When I reached my Diocese, Clergy and Laity, with but few exceptions, advised me to have nothing to do with Indian Missions. It seemed strange to me. My ministry in Chicago had led me to the outcast, and never had I found a home where I could not tell of the love of the REDEEMER. CHRIST was the SAVIOUR of all who needed a SAVIOUR, and I determined that, God being my helper, I would never turn my back on these poor sinful folk, but whether the world went well or whether it went ill, they should always find in me a friend; and that when I should sleep in my narrow bed, it should never be said that the first Bishop of Minnesota had no message of love for the perishing heathen.

As I now review the past, my cup runs over with thankful joy that, amid all to discourage, the Hand of God has still sustained me.

In the following chapters, I have not attempted to write a history, but only to note a few wayside incidents for the eyes of friends.

THE DEAD BABY'S MEMORIAL.

On my first visit to the Chippewa Mission, we came to some wigwams, near Round Lake. I noticed by the door of one of them a bundle fastened together by strips of bead-work. It was a little roll, the size of an infant three months old. I asked what it meant. Enmegahbowh, our Indian Deacon, said in a whisper, "The mother has buried her babe." He afterwards gave me the following account of the Indian mother's mode of indicating her grief.

When an Indian mother loses her child, she wraps together its clothing and its play-things, makes them into a little roll, ornaments it with bead-work, and carries it, in memory of her dead child, for a whole year. When the family have any food which they esteem a delicacy, the baby's portion is put in a cup beside the little bundle. None of the family may touch the portion, but it is free to the poor man, the stranger, or the birds of the air.

I looked at the little memorial of a mother's love, and I said, "An Indian mother's heart is like that of a white mother. The story of His love Who said, 'Suffer little children to come unto Me,' will sound to her as it does to me, as glad tidings. It may be a poor wigwam, but God's love can send Angels there, as He did to Abram's tent at Mamre. It will be good news to the poor bereaved heart to know of that better home where tears are wiped from all faces."

THE LITTLE CROSS.

I was asked to bury an Indian child, the babe of my Christian friends, William and Julia Superior. The burial was at sunset, when the tall pines cast their lengthened shadows on the ground, and the hushed stillness made earth seem calm and peaceful as heaven. It was a strange burial to me. On one side of the grave was a group of wild Indians, in their blankets and paint and feathers, each holding in his hands some implement of death, either a war-club, or a hatchet, or something pertaining to his heathen, savage life. On the other side was a group of Christian Indians, with the bereaved parents. The Service was in Ojibwa, and it never sounded sweeter than as we committed the Christian child, the dew of whose Baptism seemed yet on its brow, to the Acre of God, in the hope of a blessed resurrection.

The next day, the mother brought me a little lock of hair, and said to me: "Keche muckadayahkonayah; I have heard that, when a white mother's baby dies, she has its hair made into a cross, to remind her of the baby who has gone, and of JESUS Who has taken it. Will you have my baby's hair made into a cross?"

I had it done, and the sweet memorial is treasured by the mother, as the pledge of a reunion in heaven.

A year after this, I was coming down the Mississippi in a canoe, and Julia came thirty miles to bring me a *mokuk* of dried berries, which she had prepared for me as a token of gratitude and love. I know no reason why love and gratitude are not the same among Christian red men as among Christian white men. It is the love of JESUS which makes the world of kin.

THE ANGEL'S WHISPER.

In 1863, I was coming from Red Lake to Crow Wing. The route was by the lakes and river, and we were travelling by canoe. I had sent word to the Indians at Sandy Lake that I would preach there on Sunday. On Saturday afternoon, we passed a small Indian settlement thirty miles above Sandy Lake. I told the Indians who I was; that I was sorry I could not stop and hold a Service; that I had promised to reach Sandy Lake for Sunday; and that I must hasten on. After a few kind words of the love of JESUS, we parted. The next day, I found at the Service, at Sandy Lake, an old woman, who listened with strange interest to every word I said. After Service, she asked to see me, and told me the following story:

"My father, I had once a daughter, and your Missionary taught her to be a Christian. The GREAT SPIRIT called her home. Since she died, I have often thought I heard something whisper to my heart: 'You will never see your child, unless you become a Christian.' When you came down the river, my father, who is very old, said; 'Go follow that good man. He may have words to tell you how to reach the GREAT SPIRIT's home, and if I hear it, it must come to me soon.'"

As she told me this with tears I knew what the whispering meant, for I

had just been bereaved, and had heard the whispers which tell of the meeting in the other home ; and so I tried to tell her, with tears, of the love of the SAVIOUR, and the way He made to bring His redeemed ones to the place He has prepared for those who love Him.

THE OLD MAN AND THE LONELY GRAVE.

In company with Rev. Dr. Washburn, Rev. Mr. Knickerbacker, S. K. Mackay, Enmegahbowh, and four Indian *voyageurs*, we passed White Oak Point. We saw an old man sitting on the bank of the river. He was clad in an old blanket and ragged leggins, and his gray hairs and pinched face excited our pity. We urged him to go with us, offering him food and clothing. He accepted our offer, and followed us to our camp. The next day, I said to him : " You had better go with us. We have plenty of provisions, and, when we leave you at Crow Wing, you shall have a share of our stores." He replied : " My father, your heart is always kind to the Red man, and I thank you. I cannot go. My wife is buried at White Oak Point. We have lived together a great many years, and now she is dead. In a little while I shall go to her, and, until the GREAT SPIRIT calls me, I do not like to go far from her grave, for she would be lonely without me. I must go back to sit by the spot where she lies. It will not be long, and I shall follow on the same trail to the spirit land."

THE SANDY LAKE CHIEF'S OBJECTIONS TO MY SERMON.

I found at Sandy Lake some of the most wretched Indians I had ever seen. In my sermon I dwelt upon their poverty, and tried to convince them that much of it was due to the sins of idleness, licentiousness and drunkenness ; that the GREAT SPIRIT loved his Red child, and was ready to save him ; that the SON of the GREAT SPIRIT had come into this world ; that He had taken our nature and redeemed it ; and that He had made a new family, and called us, White and Red men, to be His children. The sermon produced a deep impression ; and, as I told of God's love, I could see in many an upturned face that the tidings of Jesus, the SAVIOUR, sounded as glad news to them.

The sermon was hardly ended, before an old chief, a Medicine-man, either fearing that his craft was in danger, or else smarting under a sense of wrong, turned upon me and said :

" My father, you are a wise man. Will you tell me whether the JESUS you are talking about is the same JESUS your brothers at the Agency talk to, when they are angry or drunk ? You say it is wrong to live in adultery. Go and tell *that* to the white men who come here. You say *they* have the words of the GREAT SPIRIT ; and it is *they* who corrupt our wives and daughters. Tell *them* ; and when *they* have learned your words, come here, and my people will be glad to hear you. You say the GREAT SPIRIT made the world. If He did, He made everything in the world ; and, if so, He made

the fire-water. He will not be angry, if His red child, when he is cold and hungry, takes a little of that which He made."

There came from many lips, "Ho! ho! ho!" as much as to say, "Hear! hear! it is very good."

I replied: "My brother is a wise man, but wise men can say foolish things. My brother knows there are two kinds of white men, that the Devil has children among them, and that his people are foolish to follow the bad path because white men go in it. As to the fire-water—the GREAT SPIRIT never made any fire-water. If you can find a brook of fire-water, I will go with my brother and drink it. No! the GREAT SPIRIT made the brooks and rivers and lakes, and filled them with the clear, sparkling water, and they quench our thirst. He made the corn and the wheat, and put in them that which makes us strong. The Devil told the white man he would teach him a secre—to take out of the corn and wheat that which makes a man strong, and leave that which makes him crazy. This is the history of the fire-water. My brother knows that when he was a boy his fathers always called it the 'Devil's spittle;' and when they were going to drink it, they always selected a few good, strong men, and gave them all the weapons of the band, that no one, when drunk, should hurt others."

My answer was greeted with much applause, and the Indians shouted "Ho! ho! the SPIRIT man is right." "But," said one old man, "would it not be best, if our Great Father did not let bad men bring the 'Devil's spittle' to His red children?"

THE COUNCIL AT POKEGEMAH.

I once met a large body of Indians near Pokegemah Falls. The Indians were much excited by a report that they were to be removed. The old chiefs had one by one addressed me, calling me father, and telling me, almost with the simplicity of childhood, of their wrongs.

At last a young Indian arose, and came and shook hands with me, and said, "I do not call you father, for you have none of my blood in your veins, and cannot be my father until you come here to be my teacher, and I sit at your feet as your child. I call you brother. When I shake hands with a man, I give him a part of myself, and he gives me a part of himself. We are no longer two. Our clasped hands have made us one. You are my brother. Will you carry my words to your white brothers? I hear we are to go away from our homes; that you want our land. I love my fathers' graves. I love the place where they followed the game and brought it back to their village. I sometimes think they come back here to look with pity on their children. Tell your brothers that I know of many warriors who will never go to a new home. You tell your brothers that *our shadows rest on our graves.*"

It was just at evening, and the lengthened shadow of the impassioned speaker pointed towards some graves. The effect was the most startling of any speech I ever heard.

BOXES FOR NIOBRARA.

THE friends of our Niobrara Missions are particularly requested to send all BOXES, excepting those made up of articles for the personal use of the Missionaries, directly to the NIOBRARA STORE ROOM, instead of to the Mission Stations. This request is made by the desire of the Missionaries themselves, who, while deeply grateful for the interest and sympathy which has prompted the generous gifts they have received, have yet been so often embarrassed and annoyed by the impatience and discontent manifested by the Indians whenever the various supplies of clothing or food were, for good reasons, for a time withheld from them, that they are only too glad to avail themselves of the present systematized mode of distribution.

The NIOBRARA STORE ROOM consists of one end of a large room in a warehouse at Yankton Agency, fitted up with shelves on which the goods are arranged when the boxes are received and unpacked. As the Bishop of Niobrara has his study at the opposite end of the same room, these goods are directly under his own eye, and are ready for distribution on application of the Missionaries.

As transportation in the winter time is so difficult and expensive, all goods for the Indian Missions should, if possible, be sent by the first of December.

All articles should be packed in light, strong boxes, and when the goods are heavy, or the boxes large, have iron or wooden hoops, or "straps," put around each box. Do not pack in barrels, as complaints have come to us from our agents and Missionaries that the heads are found broken in, which will always be the case when the barrel is not unusually well packed, and lining hoops put in; and latterly, freight companies have refused to receive barrels except at our own risk.

The freight on goods for the NIOBRARA STORE ROOM should be sent by check, or a money order on the Post-office at Sioux City, made payable to the Rt. Rev. W. H. HARE. Such goods should be directed :

NIOBRARA STORE ROOM,

YANKTON AGENCY,

DAKOTA.

The letter containing list of articles, bill of lading, and money order or check should be directed :

BISHOP'S SECRETARY,

YANKTON AGENCY,

DAKOTA.

Boxes intended for the personal use of the Missionaries should never be sent to the STORE ROOM, but always directly to the Missionaries themselves.

Each box should invariably have the name of the Parish, Society or individual from which it comes, marked in small letters in one corner.

ACKNOWLEDGMENTS.

The Treasurer of the Indian Commission acknowledges the receipt of the following sums for the month of September, 1873.

ALBANY.

Albany—St. Paul's Mission, for
Rev. J. J. Enmegah-
bowh..... \$6 67

Schuylerville—St. Stephen's, "Ettie." 3 00
Stockport—Ch. St. John the Evan-
gelist..... 12 50 22 17

CALIFORNIA.

San Francisco—Ch. of the Advent. 25 00 25 00

CENTRAL NEW YORK.

Auburn—St. Peter's Ch. 77 00
Grace Ch. 3 37
Cortland—St. Peter's Ch. 10 00
Elmira—Trinity Ch. 26 00
Onondaga Co.—A Lady. 300 00
Waverly—Miss Manners. 5 00 421 37

CENTRAL PENN.

Davidsonville—St. Gabriel's Ch. 15 40
Honesdale—Mrs. O. M. Crane, for
Indians in Minnesota. 15 00
Scranton—St. Luke's Ch. 25 00
Wellsboro—St. Paul's Ch. 20 25 75 65

CONNECTICUT.

Branford—Trinity Ch. 25 20
Fairfield Co—Part of the semi-
annual payment of the
Indian Aid Association,
viz: Trinity, Southport,
\$100; Trinity, So. Nor-
walk, \$29.50; Holy
Trinity, Westport, \$50;
Christ Ch., Westport,
\$30; St. Andrew's, Stam-
ford, \$32; Christ ch.,
Redding Ridge, \$3.50;
Christ Ch., Stratford,
\$15; St. John's, Bridge-
port, \$1; Holy Trinity
S. S., Westport, \$17.70. 278 70
Monroe—St. Peter's Ch. 5 00
New Britain—St. Mark's Ch. 20 00
New Haven—Two communicants
Trinity Ch. 1 00 329 90

GEORGIA.

Cartersville—Self-denial of some
children. 12 15 12 15

INDIANA.

Evansville—"C. H." 2 00 2 00

LONG ISLAND.

Maspeth—Ch. St. Saviour. 116 50 116 50

MARYLAND.

Snow Hill—Woman's Miss'y As-
sociation of All Hallows
Ch. 2 50
Waverly—Eliza L. Baldwin. 8 00 10 50

MASSACHUSETTS.

Cambridge—M. C., for Lower Brule
Mission. 4 00 4 00

MICHIGAN.

Detroit—Christ Ch. 63 54
Grand Rapids—Woman's Miss'y
Assoc. of St. Mark's. 5 50 69 04

NEW JERSEY.

Mt. Holly—St. Andrew's Ch. 25 09
Orange—St. Mark's Ch. 122 46 149 46

NEW YORK.

Fishkill—Trinity Ch., for Mr. Hin-
man. 2 00
Matteawan—St. Luke's Ch. 5 00
New York—St. Thomas' Ch., W.
K. K., for St. Paul's
School. 120 00
"J. W. T.," thro' Woman's
Auxiliary, for Ponka
Hospital. 50 00
"M. T. J." 50 00

Thro' American Church
Miss'y Society, Atone-
ment, N. Y., \$1.25; St.
Paul's S. S., Norwalk, O.,
\$18; St. James', Piqua,
O., for Indians in Minne-
sota, \$13; Christ Ch.,
Georgetown, for Santees,
\$50; All Saint's, Ports-
mouth, O., from 5 cent
gatherings, \$19.50. 223 50
Thro' Walter S. Hall, A
friend, for Bp. Hare's
school, \$250; Ladies'
Miss'y Assoc., Christ Ch.
Rye, \$45; Interest,
\$16.10. 811 10
St. Ambrose. 1 38
Red Hook—Christ Ch. 29 00
Rossville—Mrs. S. C. Wallace, for
Enmegabowh. 10 00 792 98

NORTH CAROLINA

Henderson Co—Calvary Ch., One
ring sold for. 10 00 10 00

OHIO.

Cleveland—Grace Ch. 1 00
Painesville—Episcopal Missionary
Society, Lake Erie Sem-
inary. 3 90 4 90

PENNSYLVANIA.

Concord—St. John's Ch. 2 62
Mount Hope—Hope Ch. S. S., for
Rev. J. O. Dorsey. 5 00
Rockdale—Calvary S. S., for San-
tees. 20 00
Philadelphia—"E. W. S.," for
Onelda Chapel, \$10; for
W. Hill, \$5. 15 00
Anonymous. 350 00
St. Andrew's Ch., "M. A.
C." 25 00
Oxford Ch. 60 23
Thro' Indian's Hope Assoc.,
Anon., for Paul Maza-
kute's family, \$15; Mary
Brown, Germantown, \$2;
Mrs. Dr. Zantzinger,
\$100; St. Mark's Ch.,
Frankford, \$284.24; Miss
Morris, Christ Ch., Ger-
mantown, \$5. 406 24
West Chester—Alfred Elwyn. 1 00 886 09

RHODE ISLAND.

Pawtucket—Johnny Morton. 1 00 1 00

TENNESSEE.

Brownsville—Zion Ch. A church-
woman, for the Santees. 5 00 5 00

VERMONT.

Arlington—St. James' Ch. 5 50 5 50

VIRGINIA.

The Plains—Grace Ch., Whittle
Parish. 13 08 13 08

WESTERN NEW YORK.

Clifton Springs—St. John's Ch. 5 09
Fort Catherine—St. John's Ch. 4 29
Geneva—St. Peter's Ch., for Rev.
H. Swift's Log Cabin. 28 55
Rochester—Trinity Ch. 30 00 67 84

MISCELLANEOUS.

"G. G.," for St. Paul's
Scholarship. 60 60
\$3,082 13
Amounts previously acknowledged. 57,987 03
Total Receipts since October 1st, 1872. \$61,069 16

SPIRIT OF MISSIONS.

FOREIGN DEPARTMENT.

NOVEMBER, 1873.

INTERESTING AND IMPORTANT FIELD.

THE following article taken from the *African Repository* portrays a condition of things, in the interior back of Liberia and other portions of the African Coast north of Liberia, which can hardly fail to arrest attention.

Most earnestly does the field therein presented, as well as the great harvest lying open in other directions, appeal to Christian hearts for the sending forth of more abundant laborers into the harvest.

May God in mercy stir up the wills of His faithful people ; and especially do we pray that the members of our own Household of Faith may rise to a higher conception of the duty of spreading abroad the Gospel for which the present state of the world offers such marvellous opportunities.

The amount which the Church has hitherto, from year to year, given to Foreign Missions, is not the measure of liberality with which their demands are now to be met.

In regard to the particular field to which the article below relates, it may well be remarked that, the statements therein made, fully justify all that Bishop Payne has, from time to time, said of the importance of starting a Mission at Cape Mount for the Mohammedan population of Africa.

LEARNING IN WESTERN AFRICA.

One of the most impressive circumstances respecting the present condition of the people of Western Africa is the existence of large cities and Mohammedan realms, especially in the region of country interior of Liberia and Sierra Leone. This is the result, it appears, not of conquest or violence, but a peaceful movement among the Africans themselves. The missionaries who extend the faith of the Koran are represented to be all Africans, and the religion of Islam makes its advances not merely through their labors, but also by virtue of its peculiar adaptation to the intellectual and moral wants of the natives. At the same time it produces among them a

change of prodigious consequence : it converts them from scattered tribes into members of one religious communion, having a social organization, and an administration of justice founded on the inculcations of the Koran, a literary language, the Arabic, which is taught to the children in schools, and a taste for literature and science whose developments are surprising.

The Hon. J. Pope Hennessy, recently Governor-in-Chief of the British West African settlements, in an address delivered last April in London, stated that at Kambia, a town at the head of the navigable part of the Great Scarcies river, some eighty miles to the northeast of Sierra Leone, he “found native schools, where negro boys and negro girls were taught to read and write Arabic by negro teachers.” Governor Hennessy further said :

“I have here one of their timber school-books or boards. This one (A) I got from a boy on the 11th of January last, at Kambia, who was seated, with a dozen others, on the ground, around the fire, about half-past seven in the evening. They all had similar boards with written lessons, which the native teacher was explaining. Two other circular groups of scholars were seated not far off. The fire was kept up with small bundles of wood, to enable the writing to be seen. The following evening, in the court-yard of another house, I got this board I have marked (B.) It is the first lesson-book they use. It was given to me by a boy, between three or four years of age, who was then learning his alphabet. The letters on this board are large : they only form one word ‘Bismillah’—‘In the name of God.’

“The two boards marked (C) I got from little girls who were learning Arabic at six o’clock in the morning. The large board marked (D) was given to me in another school. It contains a neatly-written biography of Mohammed. I believe I was the first European the negro children ever saw. Their negro teachers had no acquaintance with any Europeans. All the children of that district—numbering some thousands—attended these morning and evening schools with great regularity. The school fees supported the teachers.

“The lower part of this ornamental writing that I produce was over the inner door-way of a native house. It was thus translated for me by the interpreter :

“‘The Almighty, there is no God but He—the living, the self-subsisting. Neither slumber seizeth Him, nor sleep. To Him belongs whatever is in the heavens, and whatever is on the earth. None can intercede with Him except by His permission. He knoweth all the past and all the future, and naught of His knowledge can man grasp, except what He pleaseth. His throne extendeth over the heavens and the earth, and the holding of them doth not burden Him. He is the Exalted—the Mighty.’

“Such were the words I saw written over a door-way in the house of a negro, in a purely negro town of Africa, remote from all the so-called benefits of our civilization and enlightenment. On returning home I find that very different sentiments are being inscribed on the portals of European philosophy ; but of the two, perhaps, the simplicity and faith of the negro is to be preferred to the proud intellect that is so busy and dogmatic with us.

“In the town of Billeh, not far from Kambia, one of those teachers showed me his private library, containing more works on philosophy, jurisprudence, and history than I fear would be found in the private libraries of all the school-masters in Sierra Leone put together.

"In that district I received, for the first time in Africa, a work composed by a negro teacher—Essays by Sheik Omar Al Hadji, of Dingawari (in Futa Jalou), a town between Kambia and the Niger. In the same place I obtained a manuscript, written in Arabic by a negro, containing his own observations of the various phases of the moon and stars at different times of the year.

"One of these learned negroes did me the honor of composing a poem in my praise, which he handed to me as I was leaving Kambia. It is an acrostic, as will be seen by inspecting it; the caligraphy of the pure negro is characteristic and clear. The author's name is Ahlusani, the son of Fodé Tarawally.

"As an illustration of the fact that this love of learning is not altogether confined to the interior, I may mention an interview I had at Sierra Leone with a negro born in the settlement, but who, being a Mohammedan, had to go to Futa, about 250 miles off, for the greater part of his education.

"Though a young man of slender means, he was in the habit of purchasing expensive books from Trübner & Co., of London. He showed me his copy of De Sacy's '*Les Séances de Hariri*,' the Paris edition in Arabic, with Professor Chenery's translation printed in London; Dr. Pfander's '*Mizan ul Hagg*,' with Rahmat Allah's reply; '*The Izhar el Hakk*,' or '*Demonstration of the Truth*.' He also showed me Dr. Freytag's '*Libri Arabici seu Fructus Imperatorum*;' Dr. Ferdinand Weistenfeld's '*Life of Mohammed*,' and other costly books that he had ordered from Europe. He possessed many works printed at Boulac and at Tunis, as well as numerous manuscripts composed by his countrymen in the chief towns in the northern valley of the Niger. Though he had a more cultivated mind than I had observed in any of the young men trained in the Government school or the Missionary schools, he had no acquaintance with Europeans. He had received no aid or countenance from the educational system of Sierra Leone."

The country inland from Liberia and Sierra Leone is open to the civilized settler and to the Christian Missionary. Before many years it will probably be penetrated by railroads, and travel, now hedged about by many difficulties, will be easy. Along with increased facilities for trade there will be an opportunity to carry the blessings of our religion. An intelligent traveller, who accompanied Governor Hennessy, says: "A colony of Africans from Sierra Leone, or Liberia, or the Western Hemisphere, of men willing to engage in agriculture and moderate trading, would very soon rise in wealth and importance." He does not think the influence of single isolated Missionaries would be great, but that Christianity will have to be presented "in the concrete form of daily practical life, through the instrumentality of Christian settlements." The more we know of Africa, the greater its importance seems. When its people shall enjoy the blessings of settled government, and there shall be free and easy transit from one portion of it to another, no other part of the globe will afford a better field for human effort. Africa has a future. Her rich soil must yield the fruits of intelligent tillage; her rivers must be plowed by steam and sail boats; her hills must echo back the shrill whistle of the locomotive; and, better than all, she must stretch out her hands in supplication and submission to God.

APPOINTMENT AND DEPARTURE OF MISSIONARIES.

WE have great pleasure in announcing the following appointments :

TO JAPAN :—REV. CLEMENT T. BLANCHET, a member of the last Senior Class of the Theological Seminary, Nashotah, Wisconsin.

TO CHINA :—REV. FRANCIS H. STRICKER, a member of the last Senior Class of the General Theological Seminary, and recently in charge of a Mission Station at Haverstraw, New York.

THE REV. MR. BLANCHET, sailed in the steamer from San Francisco on the 16th of October.

THE REV. WM. B. COOPER, whose appointment to JAPAN was mentioned in the June number of the SPIRIT OF MISSIONS, embarked by the same steamer.

THE REV. MR. STRICKER left New York for China *via* Germany in the steamer of the 24th of September.

CHINA.

The following semi-annual report of the Rev. Mr. Thomson to Bishop Williams, contains many particulars of interest :

REPORT OF REV. E. H. THOMSON.

SHANGHAI, *June 30th, 1873.*

MY DEAR BISHOP : As the season has come around for me to hand you my usual six month's report, I give the same below.

The various parts of the work which has been under my charge have gone on with regularity. No disturbance of such a nature as to interrupt the work has taken place, for which we would render sincere thanks to our Heavenly FATHER.

The feeling of the people towards us as Missionaries, as far as I am able to judge, is favorable. This is especially the case when they are able to distinguish us from the Romanists, and that we have no confessional nor some of the other ceremonies of which they are very suspicious. From what I have heard, I believe that the daily increasing knowledge of Christian doctrine is beginning to leaven this great mass of humanity. This has been more particularly noticeable among the women. A woman came to see me not long since, to talk about being baptized, and brought a friend with her. In the course of the conversation about the Christian religion, one of the company spoke of another person who was prevented from becoming a Christian by her husband or some one at home. As they were speaking of this case, one of the others spoke up and said, "I believe in the doctrine," but, she went on to say she was afraid to confess it. There was an evident sincerity about

what she said. Yesterday some women came in to see me about getting a scholar into my boarding-school for boys. Again, one of those who came as a friend, (you are aware how they always bring some friend along) said, "I believe," in the concise way they have of speaking. Other cases have been mentioned to me, where it is evident that the truth has been felt, but the fear of man is still too strong. Timidity is the great weakness of the people of this plain. They seem to lack that sturdiness and courage which is found in the Christians of the mountainous regions of the North, as in Shan-tung, or in the South, as in Fok-kien. When the truth has become more fully known, I believe that in the LORD's good time there will be a great movement among this people. Then, thousands will come forth of whom we now fairly have hope. There must be more thorough knowledge of the truth, and to this end we need many earnest native preachers and teachers, men and women to go in among the people, telling "The old, old story." In regard to the work under my charge, I would speak in the first place of the city church and the duties in connection with that congregation.

CHURCH IN THE CITY.

The regular Sunday and week-day services have been kept up without interruption. The attendance, with the schools, makes now a very fair congregation on Sunday mornings, but at the afternoon service I find it almost impossible to get a good attendance. I have endeavored to have more visiting done among the members and to have them looked up during the week, when they have been missing on Sunday. Our Church building is getting old and dilapidated very rapidly, and as repairs grow more expensive it becomes a question of some difficulty to know what is to be done. The number of baptisms and statistics of other matters, I place at the close of this Report.

DAY SCHOOLS.

The next part of my work, of which I would speak, is the preaching to the heathen and the charge of the day schools. I have had the catechist Dzung to assist me during the past six months and also a part of last year. He was formerly in Peking in connection with the English Church Missionary Society. He is a very fluent speaker and seems to be attractive to his hearers. I have rented a place for a school and preaching station on the east side of the river, and have also fitted up a room outside the West gate of the city, for preaching. We have now daily preaching both at the city church and at the West Gate, either by Dzung or myself. At the Poo-tung station (that is the one on the East side of the river), we have services on Sunday only, but I hope soon to have preaching three times a week. The West gate and Poo-tung stations are well situated in villages surrounded by a dense population of country people. The attendance varies very much, being affected by the weather and the state of the crops, the people at busy seasons not being able to come out. I have thought it best for the summer

season, not to try daily preaching. I fear it would be more than my strength could bear, after Sunday. Besides the work at these three stations, I have two colporteurs at work distributing the Sunday sheet and other small tracts. One of these is a well tried man, and I only have to regret that he is not a scholar. He is working in the country to the south-west of Shanghai, in the region of the Pagoda. The other is a young man, whom I teach three times a week, of whom I cannot speak so confidently, as he has to be more thoroughly tried. He works to the north and west of us. I have had some twenty-five thousand copies of our Sunday sheet printed this year, and over twenty thousand of these have been distributed. It has a small map of the world on it, with a few words of explanation attached, and this makes it quite attractive. I have placed the day schools under this heading, as being work among the heathen. It may be said without hesitancy that these schools are one of the great means for diffusing a thorough knowledge of Christianity among the people, for not only are the scholars taught, but the truth is by this means often brought home to the parents. I have now seven day schools for boys and girls, including the day scholars who attend the boy's boarding school. The attendance at our girl's day schools has been smaller than usual this year. I cannot tell why this has been so, unless it be attributed to want of energy on the part of the teachers. Besides the regular instruction which each scholar receives personally, with the exception of the Poo-tung school they all go to Church on Sunday, and become familiar with the service and worship of the one true God. As a further branch of the work among the heathen, I might mention the labors of the Bible reader, under Mrs. Thomson's charge, but I will speak of her further on.

BOARDING SCHOOLS.

The boarding school for girls under Mrs. Thomson is doing very well. So far, funds sufficient have come in either from the ladies of the Foreign settlement here or from kind friends at home. There are at present twenty-seven scholars in the school. The excellent native matron continues her duties very faithfully. The girls enjoy very good health, which, I trust, is a very fair indication of the healthfulness of the situation. One of the larger girls has done remarkably well in teaching the others to play on the melodeon. Singing our familiar hymns and tunes is one of the great sources of pleasure to them in their leisure moments. We have frequent applications for admittance to the school, and could increase the number to any extent, if we had the room and the means to do so. I may mention here in connection with Mrs. Thomson's school, a short daily service for the scholars, and the regular service and sermon on Sunday morning, before I go to the city church. Mrs. Thomson with her Bible-reader forms the school into a Bible class for instruction, on Sunday afternoons. The Bible-reader is also a most efficient and useful helper. She does a great deal of visiting among the families during the week, and has preaching at her house for the women

and neighbors, three nights in the week. At these services, some of the native catechists assist her. She has charge of one of the girl's schools in the city and on Wednesday, and Friday the girls collect at the church for her to teach them to sing.

I do not in this Report mention the work of the Rev. Mr. Ting, as he has but recently joined me. I may say, however, that he comes up from Kong-Wan regularly to assist me on Sunday. He hopes to move up shortly, when a certain portion of the duties of the station will be assigned him.

BOARDING SCHOOL FOR BOYS.

The scholars of this school have, so far, proved themselves very good pupils. Their behaviour has also been good. The number is at present, twelve. I have not thought it well to receive any more scholars, as I have been unable to get a suitable house for a school building. I have been endeavoring all the Spring to purchase a piece of land on which to build a school-house. Even after I had purchased a piece of land, the miserable superstition of the "fung-struy" is still an obstacle in the way to further progress. I could hardly tell you the amount of vexation, worry and expense it has been to get a piece of land, and that too, a very small piece. It is rather a comfort that the boys have been so well behaved and so promising. I humbly trust that several of them may become useful ministers of the Gospel.

STATISTICS.

Adult Baptisms.....	7
Children.....	2
Deaths.....	1
Boarding schools.....	2
Day schools.....	7
Scholars.....	166
Boarding, m. 12; f. 27; 29; Day.....	127

CONTRIBUTIONS.

Foreign } 12 months.....	318.39
Native }	205.75—1,978.75
	<hr/> \$524.14

LETTER FROM REV. R. J. HOYT.

WE give herewith an extract from the Rev. Mr. Hoyt's letter, dated at Wu-Chang, China, August 21st, 1873.

It may meet the eye of some gentleman of the medical profession who, for the love of CHRIST, and with the same singleness of purpose with which the ordained Missionary gives himself to the work, will consecrate his life to the noble purpose of meeting, in the particular place mentioned or elsewhere, the great need referred by Mr. Hoyt.

"There has been much more sickness than usual this summer. Our neighbors, school-boys, and servants have been constantly in need of medical attention. My colleague and I have been applied to from all sides for medicine and for advice. The medicine we freely give them, when we can rely upon our own understanding of the case. We dare not undertake to treat many cases.

"When are we to have a physician here? This was the cry some years ago. There is not a physician in Wu-Chang. In case of pressing need it requires two hours and a half to twelve hours to obtain assistance.

"Besides, there is no better field for hospital work : such an institution would bring us numbers whom we cannot reach otherwise. With from fifty to sixty children in our care, our anxiety is sometimes great. When are we to have a physician? The demand for one is urgent."

JAPAN.

News has been received of uprisings in various parts of the empire, and of consequent reactionary measures of the government. The troubles in two of the provinces are stated to have been caused by the increased taxation which the new measures have rendered necessary ; in a third province by the removal of the edict against Christianity from the public edict boards, and in the fourth by malicious reports set afloat by the anti-foreign party.

REACTIONARY MEASURES OF THE GOVERNMENT.

The Imperial Government, at the same time that it sent troops to quell these outbreaks, declared that there should be greater economy in the administration of the government, and less taxation ; and the Emperor gave orders that his palace at Yedo, which was burned down recently, should not at present be rebuilt. A proclamation was also issued that Christian Missionaries and religious teachers should not be employed to teach in the government schools ; and the students in the government colleges were not to be permitted to hear Missionaries preach or attend Christian services on Sunday. The seventh-day rest, inaugurated with the change of the calendar, January first, was abolished and a fifth-day rest substituted.

At the same time that these decidedly antagonistic steps were taken, there was a great display, at the expense of the government, at what may be called an attempted harmonization of the Buddhist and Shinto religions. An immense procession headed by Buddhist and Shinto priests proceeded from Yedo to the grand temple in the royal cemetery at Shiba, and the cer-

emonies connected with the *quasi* union of the two native sects were attended by tens of thousands of people.

VIEWS OF FOREIGNERS IN JAPAN CONCERNING THESE MEASURES.

Some correspondents believe that the government acted thus in order to lessen opposition and please the disaffected, and that it will not persist in this policy now that the insurrections are being quelled, and quiet restored. Other writers, however, maintain that many of the present members of the government are possessed of that vacillation and fickleness which are so characteristic of the Japanese people, and that little reliance can be placed upon their adherence to any of the changes recently introduced. The editor of the *Japan Herald* says : " A restless, purposeless love of change characterizes the Japanese in the department of education, and every other department. They are like children who plant a flower to-day, and on the morrow dig it up again to see if it has grown." Which of these two classes of writers is correct, time will show.

THE LEAVEN OF CHRISTIANITY SPREADING.

It is gratifying to know that there is a more powerful influence at work in Japan than human legislation—an influence which beginning with, and affecting the deew principles of our nature, works out higher and more glorious results than can any external changes imposed by human governments. The leaven of Christian truth has been introduced into the Japanese nation, and it will go on extending itself until the whole mass is leavened. This influence has spread the most at Yokohama, a city where thirty-five thousand Japanese and several thousand foreigners live. Here also reside the official representatives of the European and American governments ; and owing to the strong foreign influence at this place, Missionaries have had greater liberty of action, and the Japanese have been permitted more to attend Christian services. A native Church, consisting of thirty members, has been organized, and among the converts, says Dr. Hepburn, " are several highly interesting and intelligent men, men of deep and earnest piety, who pray and labor for the evangelization of their own people."

There are also frequent accessions to the number of converts. Intelligence has been received that one of the most distinguished scholars in the empire, and who has been offered high positions by the government, has received Christian baptism. He is the author of the famous memorial which was written to the Mikado about a year ago, advocating religious lib-

erty ; and he is the translator into Japanese of John Stuart Mill's work on Liberty ; Bishop Clark's "Primary Truths," and other books. His memorial to the Emperor brought upon him the displeasure of many of his friends, and he hesitated for a time before provoking further hostile feelings by receiving Christian baptism ; but when he waited upon the Missionary and expressed his desire for baptism, he stated that all fear was gone, and that he could cheerfully take up the cross for CHRIST's sake. And so, despite all opposition, and all blandishments, from whatever source, will the kingdom of our LORD continue to make progress in Japan.

LETTER FROM THE REV. J. H. QUINBY.

OSAKA, *August 30th, 1873.*

Your letters of June and July 9th are before me I had thought I would not write until the box containing the generous gift of Miss D. which you said had been shipped, was received. This would carry me so far into another month that I conclude it is better to send you a letter by this mail.

LIBERAL GIFTS.

Out of the abundance of our heart, I must tell you (I know you will rejoice with us) that the last steamer brought us a noble testimonial of love for the brethren, from some of the parishes in San Francisco. When we passed through that city we made the acquaintance of some whose sympathy and interest have followed us across the Pacific. These, hearing of the loss of our household effects, in the most delicate and modest way have sent us a fine large stove and complete kitchen furniture, a handsome sewing-machine with its accompaniments, blankets, sheets, towels, material for garments and many already made, and some household supplies. The kindness of the Bishop and the Rev. Mr. Morris had saved us from much of the inconvenience of our situation, and now this abounding liberality has made us rich, not only in the comforts which it brings, but in the realization of the precious bond that binds us unto the children of God.

CHAPEL RECONSTRUCTED.

Our little chapel here is undergoing reconstruction. When completed, it will accommodate a much larger number and will be quite churchly in its appearance. Think of this being done for less than two hundred dollars ! It is on the premises we occupy as a residence, the Bishop being still unable to get a piece of land on which to put up a church and other mission buildings. We have not been as yet able to reopen our school, the authorities throwing all sorts of obstacles in the way of getting a room or house for the purpose.

VISIT OF MRS. BOONE.

Mrs. Boone, from Wu-Chang, has been with us for a month or more,

recruiting her health. A few weeks ago, she, Mrs. Q. and the children, Mr. Morris and myself, went to Sakai, on the Bay nearly opposite to Kobe, for the fresh air and sea bathing. The day after our arrival the authorities sent us word we could not remain—if we would promise to go on next morning we could stop another night. I was disposed (feeling that we had a right by treaty to stop there any reasonable number of days, though not to reside) to tell them that if they *would* have us to go, they would have to send us away, but it was thought best to compromise by our going out of Sakai next day, leaving the servant in charge of our baggage, and one of us going on to Osaka to get a permit from the office of Foreign Affairs, the rest remaining at a pleasant village about two miles away. This permit was obtained after all their obstructions had been removed, and we returned to our quarters near the beach in the afternoon.

CITY OF SAKAI.

Sakai is a city of eighty or one hundred thousand inhabitants, with vast fishing facilities. The people on the whole were courteous, but several times when Mr. M. and I walked through that part of the city where the fishermen dwelt, we were followed by large and noisy crowds (less admiring than hooting), and on one occasion they threw an ear of corn. We were just on a bridge, and I turned suddenly around and waved my umbrella: the whole mass fell back and shrunk away in every direction. I felt it would have been a glorious opportunity to preach to them, but alas! we had not the gift of tongues!

Early one morning my wife and I were walking on the beach, and seeing the crowd which daily gathers there for a fish auction, we walked on among them to see the fish and whatever else was to be seen. I wish I were an artist and able to send you a sketch of this auction for the CARRIER DOVE.

The manner in which the auctioneers work themselves up to full cry, and the singular contortions of the muscles of their face, are beyond anything I had ever seen.

We found ourselves becoming more attractive than the sale, so appeared to have satisfied our curiosity, and retired amid loud acclamations—only one little pebble striking ingloriously in the back.

We stayed by the sea-side nearly two weeks, and have again settled down to our usual work.

May God abundantly bless you, my dear brother, in the great work you have in hand.

AFRICA.

REV. R. H. GIBSON'S REPORT.

REV. AND DEAR BROTHER: It is with much thankfulness to a kind Providence that I am permitted to make my report for this second year, ending June 30th. Since my last annual report, I have been greatly blessed

and encouraged in my work among both Liberians and natives ; twenty-nine baptisms have been administered : three hundred sermons and addresses have been delivered. Besides, I have visited all the Liberian settlements in the country, as well as the different native towns about us. I have not ceased to watch and pray and preach the glorious gospel of CHRIST where I have had opportunity.

While travelling and preaching, some days from 7 A.M. to 4 P.M., fasting or eating a few strawberries by the wayside, I think of my blessed LORD and MASTER—take courage, and am thankful under his divine guidance. I trust I am sowing seed in this country which will (if not until I am gone to my heavenly home) spring up to the honor and glory of God. My life and health have sometimes been in peril, but I consoled myself with the belief that I shall, after the sorrows of life are ended,—

“Find in death
A hiding-place with God
Secure from woe and sin ; till called
To share His blest abode.

“Cheer'd by this hope, I wait,
Through toil, and care, and grief,
Till my appointed course is run,
And death shall bring relief.”

COMMUNICATION BY TELEGRAPH WITH CAPE PALMAS, LIBERIA, W. A.

WE copy the following from our Missionary Paper, published at Cavalla. It is of great interest in its relations to our Missionary work in Africa, promising, as it does, to bring our Missionaries at the Cape into a possibility of almost instant communication with the office in New York :

PROPOSED LINE OF SUBMARINE TELEGRAPH.

The authorities at Cape Palmas have received a communication from a company in England requesting to be allowed to land the ends of a Submarine Telegraphic cable at Cape Palmas, coming from St. Vincent Island (Cape Verd) on the one side, and from Benguela [South Africa] on the other. The said cable is to extend from St. Vincent to Lisbon [Portugal] and thence to New York. This, with the cable also from Brazils to St. Vincent, will place Cape Palmas in direct telegraphic communication with the United States, Europe, South America, and South Africa. The project is to be commenced at once.—*West African Record*.

THE British and Foreign Bible Society and Church Missionary Society have each received donations of £5000 from an anonymous donor as a “Thank-offering for Special Mercies.”

HAITI.

EXTRACT FROM REV. J. T. HOLLY'S LETTER.

PORT AU PRINCE, *August 9th, 1873.*

Many thanks for the kind approval of steps taken to repair as best I could our sad losses by the fire at Port au Prince, and for the warm words of encouragement and commendation that you address to me. We also desire to return thanks for the generous appropriation by the Committee, of one thousand dollars to aid in rebuilding on our church lot.

Our work of reconstruction has now been going on for several weeks, and I have collected the subscriptions as I have had need of the same to pay workmen, etc., and in this way upwards of six hundred dollars have been already collected; and the rest will be gathered in much more rapidly, as we have reached a point where larger outlays will be necessary.

LETTER FROM S. D. BAUDUY.

PORT AU PRINCE, HAYTI, *August 8th, 1873.*

REV. AND DEAR BROTHER: During many months before the visit of the Rt. Rev. A. C. Coxe, D.D., I preached three and four times a week in the open air, and could now and then visit some country places, when I could borrow a horse; but soon after the departure of the Bishop a great disturbance happened as the people of this city met to elect their deputies. Our friends thought it prudent I should give up until everything was quiet. As soon as there was an appearance of peace, I resumed my work; but I was obliged to put off again till this month; and it is only this week I can begin to preach about.

Meantime being invited to visit St. Mark, at that place I married two couple, and being there on a Sunday, I preached twice. Since my return, a General, living in the neighborhood of Mirebalais in the mountains, some thirty-six miles from Port au Prince, requested me to marry him, and being on the spot, I preached and baptized three children.

My visits in the country places are neglected, having no horse; but when a friend lends me one I embrace the opportunity to do all I can, and yet not all I wish.

There is work to be done, but the means are wanting. The LORD JESUS CHRIST grant that our weak efforts be crowned with great success for his own sake.

Please remember me in your prayers.

Your most obedient servant.

MADAGASCAR.

THE Mission history of Madagascar is of unequalled interest. Little more than fifty years ago, this country was entirely heathen, the people were

superstitious and ignorant. They had no written language, and this fact itself pretty well indicates their position. They were not entirely ignorant of the primary arts of civilization, such as working in iron, weaving, carpentry, and such-like ; but they had not made much progress in these handicrafts. While by no means so debased, morally, as some heathen nations, they were licentious and deceitful. Purity and truth were neither generally practised nor much valued. Chastity, indeed, in unmarried persons was scarcely looked upon as a virtue. Their superstitions were at once dark, degrading, and cruel. Thousands of infants born during an unlucky period were exposed, and perished. It was calculated that several thousand died every year by the ordeal poison called the *langena*, which was given in order to ascertain whether or not a suspected person had been guilty of witchcraft. They were really without God, and without hope. Madagascar, favorably as it contrasted with many heathen countries, was no exception to the truth of the saying, "The dark places of the earth are the habitations of cruelty."

This was the state of things fifty years ago, and what is the condition of Madagascar now?

To-day there are little under half a million of professing Christians, there are about twenty thousand scholars attending the schools, and between six and seven hundred churches. The Bible has been translated, and many other books have been written in this language, and in one year above a hundred and fifty thousand different Malagasy publications *were sold*. The Christians maintain a hundred and twenty native evangelists to work in the remoter districts of the central province. It ought always to be remembered that these churches were built and are maintained entirely by the native Christians.

Taking the whole Protestant mission field throughout the world, close upon a third of it (as regards numbers) is to be found in Madagascar. We may well ask by what means such results have been brought about.

For the first few years the missionaries were occupied with the preliminary work of acquiring the language, and reducing it to writing, the compilation of dictionaries, grammars, and other educational works. They had not long begun the more direct mission work of preaching when Radama died, in the year 1828, and in him the Missionaries lost their friend and protector. He was succeeded by Ranavalona II., who, although she seemed to promise well for a time, soon began to look with suspicion upon the progress of Christianity. Her known sentiments deterred the people generally from attending the mission services ; but the mission schools were in the mean time encouraged, and were conducted successfully. The work of translating the Scriptures was vigorously proceeded with. Thus the whole Bible was translated into the Malagasy, and printed by the Missionaries and put into the hands of the people, many thousands of whom had been taught to read it in the schools. In addition to all this, about two hundred persons had professed the faith of CHRIST. The work which God had intended the Mission-

aries to accomplish was now done ; and they were compelled by the government to leave the country. And now began one of the bitterest persecutions which we read of in history, a persecution remarkable alike for its barbarity and its long duration. The Queen saw clearly that Christianity meant *revolution* ; that it was incompatible with the old superstitions, and with many of the customs and habits of the people. She believed that the very foundations upon which the throne and government rested would be overthrown were the new religion accepted, but she did not see that it would afford a firmer, because truer basis for these. Christianity was regarded as rebellion. Having been unknown to their ancestors, it was treated as an innovation. Inasmuch as it was taught by foreigners, it was regarded as unpatriotic. It changed the customs of their ancestors, it ignored the idols which they believed rendered their kings sacred, it taught that divination was a folly, the worship of the graves of the Vazimba, a sin, the trial by ordeal, murder.

Christianity was prohibited ; baptism was declared unlawful. To partake of the Lord's Supper was to be guilty of rebellion. The Christian assemblies were forbidden, and the schools were shut up. The Missionaries were expelled. But the word of God remained—it went with them into slavery and exile, comforting them for the loss of earthly honors and goods, and consoling them, and keeping alive their faith on the way to martyrdom.

This persecution endured, with one or two lulls, for the long period of twenty-five years. Every sort of punishment that malignity could devise and despotism inflict, was visited upon the Christians. They were crucified, speared, beheaded, sawn asunder, thrown over the rocks, burnt at the stake, put headforemost into pits and boiling water poured over them ; many perished by the tangena poison, others died miserably in chains which were as literally as poetically named *Be-ranomaso*—many tears. Loss of honors, slavery, floggings, and fines, were the minor punishments inflicted upon those who had shown favor to the hated Christians. But the old adage proved true, “The blood of the martyrs is the seed of the Church.”

The struggle of a quarter of a century ended in the toleration of what the people called, and still call, “*the praying*,” and ten years of toleration resulted in the public abandonment of idolatry.—*Sunday Magazine*.

WHITE MEN ON THE AFRICAN COAST.

THE Rev. Mr. Bushnell, the experienced missionary of the American Board at the Gaboon, estimates the number of white men, Europeans and Americans, now engaged in government, commercial, or other business at various places on the western coast of Africa, between the Congo and the Niger rivers, as not less than 1,000, “the larger part of them intelligent, educated young men.” He says, “A Liverpool or Glasgow merchant advertises for a clerk or agent to go to Gaboon, Ogo-

bai, or Fernando Vas, in the morning paper, and before night he selects from perhaps a score or more of applicants for the situation. Last year I buried four young Scotchmen, all belonging to one Glasgow firm, who came here ill from other places, and yet that firm has no difficulty in obtaining any number of young men to succeed them." On these and similar facts the missionary bases an earnest appeal for greater readiness in the Church to send out missionaries to that part of the field. The number of such white persons is very small.

THE STUDY OF THE JAPANESE TONGUE.*

THE relations of Japan with the Western World are advancing towards intimacy with a rapidity which, although perhaps slightly alarming for her best friends, is an infallible index of the energy and intelligence of her people. The swarms of selected competitive students who are now investigating the political and social economy, the practical sciences and manufactures of every principal European country and of America, are working according to a regular organization which seems rather the result of long experience than the growth of a few years. These young Asiatics evince an avidity for information, an individual industry, and frequently a degree of education which speak highly for the system of training through which they have gone in Japan; while their polite and gentle manners, their *savoir faire*, and the ease with which they adapt themselves to the usages of society in Europe, indicate a considerable amount of native culture and self-control. Modifications of selected portions of our own legal and governmental arrangements are being gradually introduced into Japan, and there is little doubt that this movement will continue to extend. Trade is increasing; a mint of which we have supplied the machinery, a new currency with a standard, bank-notes and railways have sprung up; upwards of three hundred Europeans and Americans are now employed in the Government service; and thus the Japanese tongue, which a few years since was still the property of omnivorous philologists, and theirs only to the extent of a more or less inaccurate smattering, is now being rapidly brought within the list of those which repay the student for his labor. It is true the labor is neither slight nor brief; but there are ways to a competent acquaintance with it which are royal roads when compared with the antiquated quackery of a great many who, not very long ago, were regarded as experts in the matter.

In its structure the language possesses all the characteristics of the Altaic

* "A Short Grammar of the Japanese Spoken Language." Second edition. 1871. (Third edition in the press.) A Grammar of the Japanese Written Language, with a short Chrestomathy. (London: 1872.) Both by W. G. Aston, M.A., Interpreter and Translator to Her Britannic Majesty's Legation, Yedo.

family. It is agglutinative, the roots of words suffering no change, and the results which are obtained in European languages by inflection are arrived at in Japanese by the use of separate particles suffixed to the root. It is poor in conjunctions, making in place thereof a copious use of participles. The only dialect among the kindred languages which contains any considerable number of words which are also Japanese, is that spoken in the Loo-choo Islands. There is said to be almost as much resemblance between the two as there is between English and Lowland Scotch. The first fallacy of which the student of Japanese must divest himself is, that a knowledge of Chinese is an indispensable preliminary. Let him trust no book and no man that tells him so. This mistake was made by our first student interpreters, but the error soon exploded. It is quite possible to have a knowledge of the language sufficient for all practical purposes without being able to read or construe a single sentence of a Chinese book. The fact that a Japanese has to study Chinese through his own tongue ought to have made this obvious long ago. What is really essential, as progress is made, is an acquaintance with the Japanese meaning and Japanese pronunciation of the Chinese characters when used in Japanese printing and writing. These characters when so used are Chinese just to the same extent as the figures on our clocks are Latin, or the numbers on our street doors are Arabic. In these remarks we would not be misunderstood. Into all the Japanese styles to be mentioned immediately, except the first and partially the second, words, and in the later styles idioms, borrowed from the Chinese, enter largely. Chinese is said to have been introduced into Japan from Corea A.D. 285, and, although it did not make much progress until the introduction of Buddhism in the sixth century, it then spread rapidly, and exercised a considerable influence over the native speech. The student must next be made aware that, in addition to the spoken tongue, there are, as well as they can be roughly classed, four styles of the written language. First, there is that of the ancient poetry and of certain monuments of the old language, with which he need concern himself no more than a Japanese student of our tongue need with "early English" texts. The second style comprises the classics, known under the general term *Mono-gatari* (things to relate), or narratives, and other works of a similar character. To the third belongs the modern popular literature. The fourth includes epistolary correspondence, official documents, diaries, and newspapers, but it is not much used in books of any literary pretensions. The spoken language differs considerably from any of these: it is in itself the subject of one of Mr. Aston's Grammars (now in its third edition), and to it the student who wishes to acquire a practical knowledge of the Japanese tongue should first address himself. Hepburn's Dictionary and the Grammars here reviewed, which are admirably simple and accurate in arrangement and exposition, are indispensable; while some of the numerous phrase-books, such as Brown's "Colloquial Japanese," now, we believe, out of print, and Hoffman's "Shopping Dialogues," will

be found useful. Few Japanese books are written in the colloquial idiom, but the Kiu-o Do-wa and Shingaku Do-wa, popular discourses on morals in the dialect of the central and western provinces, may be confidently recommended.

AN INFANT FUNERAL IN PEKING.

REV. WILLIAM A. P. MARTIN, D.D., Professor in the Anglo-Chinese College at Peking, in a contribution to the *Evangelist*, draws in the following vivid manner the contrast between the treatment of deceased infants by Buddhists and by Christians :

Among the Chinese, infant funerals are unknown. Persons of mature years, and especially heads of families, are conveyed to their last resting-place with a degree of pomp which often bequeaths to the living a heavy legacy of debt. But the treatment of deceased infants presents a painful contrast.

As soon as the last breath is drawn, the little body is committed to the hand of a stranger, who buries it in some unknown spot, or casts it into one of those offensive receptacles for the untimely fruits of the tree of humanity, which are known to Europeans by the designation of "baby towers." With no weeping father to follow the little coffin (if coffin it has), and no tender mother to plant flowers on the little grave (if grave it has), it is cast out as an unclean thing, and consigned to speedy oblivion,—often-times, indeed, abandoned to the beasts of the field and the birds of the air.

The reason of this strange anomaly—this seeming exception to the laws of nature—is found in the teachings of a perverse creed. Buddhism, which supplies the Chinese with the major part of their religious ideas, inculcates the transmigration of souls, and it resorts to a monstrous fiction in order to account for the death of children at an age when they are unable to repay the kindness and care of their parents.

According to this consolatory philosophy, such infants are to be regarded as creditors, who in a former state failing to obtain their dues, have come thus stealthily into the family to exact the arrears, principal and interest. As soon as they have run up an account equal to their claims, they take their departure.

Hence when a child is sick, it may be watched with all the tender solicitude which we see in other countries ; but as soon as life is extinct, indignation mingles with grief, and loathing takes the place of affection. In the pallid clay, hitherto so tenderly loved, the parents behold nothing but a mask, assumed for a purpose by an inexorable creditor. Under the influence of such a belief, what wonder that they endeavor to efface every trace of the child's existence, carefully obliterating the footsteps of the stranger who bore it away, and smiting with a knife on the threshold, as it passes the

door, in token of severing the last link that bound it to the family, and as a warning that it must not return to animate the body of another child.

In a land where the tender buds of affection are blighted by such a ghostly superstition, the death of a Christian infant preaches an impressive sermon ; and the stone that marks its resting-place, carved with some touching emblem, such as that of a lamb borne in the arms of a good shepherd, tends to perpetuate the lesson.

I have been led to these reflections by a scene at which I assisted on the morning of the 7th inst.

Benjamin Williams Huntingdon, eldest child of the Rev. D. C. McCoy of the Presbyterian Mission, a beautiful and promising boy of three years, had on the morning of the previous day obtained his release from the sufferings of the present and the uncertainties of the future. The entire body of Protestant Missionaries resident in the capital, without distinction of denomination or nationality, assembled in the house of mourning to express their sympathy for the bereaved parents, and convey the precious dust to its appointed place in "God's acre." For weeks previous some of them had watched by the bedside of the little sufferer with unflinching tenderness and patience. And all this for an infant of three years !

Well might the heathen exclaim "Behold how these Christians love one another ! Behold how they cherish this withered flower-bud !" Alas ! they know not that that bud is to spring up from the soil in which it is buried, and bloom again in immortal beauty.

"There is no death !—what seems so is transition :

This life of mortal breath

Is but a suburb of the life elysian,

Whose portal we call death."

TESTIMONIAL TO MR. LOW.

The various American Missionaries in Peking have united in the following testimonial :—F. F. Low, *U. S. Minister, Peking, China.*

SIR : The American Missionaries resident in Peking desire to express to you, on your departure from this city their sense of the ability, discretion and firmness which has characterized the discharge of your official duties ; and they congratulate you as well on the happy adjustment of many difficult questions in regard to the work of missions, as also on the success which has attended the efforts to secure an audience with the Emperor of China, without disturbing the peaceful relations now existing between this and other countries. In all these concessions we believe China to have been not less the gainer than other countries by which the concessions were urged. The mutual benefit of these transactions will be more apparent in the time to come.

In your departure from Peking you carry with you not only our high

esteem, but the regards of personal friendship, and our best wishes for your future welfare.

We have the honor to be, sir, your obedient servants :

(Signed) : H. Blodget, John Wherry, H. H. Lowrie, J. L. Whiting, P. R. Hunt, L. W. Pilcher, S. I. J. Schereschewsky, D. C. McCoy, D. Z. Sheffield, Chauncey Goodrich, Henry D. Porter, Chester Holcombe, W. A. P. Martin.

PEKING, *July 17, 1873.*

CHRISTIANITY IN INDIA.

A CORRESPONDENT of the *Pall Mall Gazette*, writing from Simla, says :

"I lately mentioned the results of missionary enterprise in Bengal as ascertained by the late census. The results briefly amount to this : that there is now a total Christian population under the Lieutenant-Governor of Bengal amounting to 93,098 souls, of whom 70,000 are born and bred in India, and 50,000 are pure natives. The report of the missionary Conference at Allahabad has just published the statistics for all India. Unfortunately it deals only with the Protestant Christians—pure natives—who number 224,161. The most remarkable feature disclosed by the missionary statistics is the rapid progress of proselytism during late years. Between 1861 and 1871 the number of Christians has more than doubled in Bengal, while the communicants have increased nearly threefold. In Central India, the native Church has multiplied by nearly 400 per cent.; in Oude by 175 per cent.; in the Northwestern Provinces it has nearly doubled; in the Punjaub and Bombay it has increased by 64 per cent., and the total increase for all India is 61 per cent. The increase during the previous ten years, from 1851 to 1861, was only 53 per cent. The missionaries calculate that, assuming a uniform increase of 61 per cent. for each ten years, the number of native Protestant Christians in India will amount in 1951 to 11,000,000, and in A. D. 2001 to 130,000,000. They very prudently admit, however, that such calculations are liable to unforeseen contingencies. But they have established, in a startling and unexpected manner, that Christianity is a really living faith among the natives of India, and that it is spreading at a rate which was altogether unsuspected by the general public. The number of native ordained ministers has risen during the ten years in question from 97 to 226, and the number of communicants for all India has more than doubled. The report very honestly shows, however, that the missionary work in India is an educational quite as much as a proselytizing enterprise. In 1871 no fewer than 122,132 pupils attended the mission schools; and these institutions are every year growing more popular, as is proved by the increase since 1861, when the attendance stood at 75,975. On the whole, it is felt that the missionaries have done wisely in taking up the gage of battle regarding their alleged want of results, and that they have proved their case in a quite unexpected manner.

ACKNOWLEDGMENTS.

W. B.—With all remittances the name of the Diocese and Parish should be given.

☞ Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, TREASURER.

☞ All Money Orders should be drawn on STATION D, NEW YORK.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from September 10 to October 31, 1873.

ALBANY.		TEXAS.	
Albany—St. Peter's, per Rev. Dr. Hill, special fund.....	\$55 50 56 50	Galveston—Trinity, a communicant.	5 00 5 00
CALIFORNIA.		VERMONT.	
San Francisco—Ch. Advent.....	50 00 50 00	Bennington—St. Peter's.....	20 00 20 00
CENTRAL NEW YORK.		VIRGINIA.	
Elmira—Grace S. S.....	53 44 53 44	Cobham—Boxes for Joppa.....	7 50
CENTRAL PENNSYLVANIA.		Culpepper Co.—St. Mark's and St. Paul's boxes.....	25 00
Honesdale—Grace.....	77 57	Fauquier Co.—Whittle Par.....	5 00
Lancaster—St. James' five cent col.....	9 00 86 57	Haltifax C. H.—St. John's box.....	15 22
CONNECTICUT.		Louisa Co.—St. John's Par "The Meadows" mem. scholarship for Mrs. Hoyt's school, China.....	40 00
Bridgewater—St. Mark's.....	5 00	Shepherdstown—Trinity \$15, for Miss Baldwin's school, Joppa, \$5.....	20 00
Huntington—St. Paul's, Box 4398.....	3 00	Warm Springs—Christ.....	10 00 122 72
New Haven—St. Paul's, a member for China.....	5 00	WESTERN NEW YORK.	
Trinity, two communicants.....	1 00	Albion—Christ.....	12 42
Stratford—Christ.....	40 00 54 00	Batavia—St. James.....	42 45
MARYLAND.		Bath—St. Thomas.....	42 00
Baltimore—Ch. of Ascension, Mrs. Stowe.....	5 00	Buffalo—Ascension.....	21 86
Christ, for scholarship in Rev. W. J. Boone's School.....	40 00	Grace.....	12 00
Trinity.....	7 50 52 50	St. John.....	35 23
MICHIGAN.		St. Paul's.....	102 25
Flint—St. Paul's.....	3 27	Trinity for Africa.....	38 40
Grand Rapids—St. Mark's Woman's Missionary Association.....	2 00	Canandaigua—St. John.....	21 15
Ionia—St. John's.....	8 25 14 22	Catharine—St. John's, \$3 for Hymnals, for Haiti \$3 08.....	6 08
NEW JERSEY.		Clifton Springs—St. John's.....	5 00
Perth Amboy—St. Peter's, Mary and Albert Walker, for scholarship in Rev. W. J. Boone's school.....	33 00	Corning—Christ.....	5 80
Princeton—Trinity Woman's Missionary Association, for scholarship in Bridgman Mem. School.....	40 00	Cuba—Christ.....	7 00
Trenton—St. Michael's, four persons 7 boxes.....	36 00 8 30 117 30	Geneva—St. Peter's.....	63 20
NEW YORK.		Trinity.....	127 93
Bedford—St. Matthews.....	33 30	Genesee—St. Michael's.....	5 00
Fishkill—Trinity.....	10 00	Hammondsport—St. James'.....	9 00
Glenham—St. John Baptist.....	8 00	Havana—St. Paul's, \$2 for Hymnals, for Haiti \$3.....	5 00
Mamaroneck—St. Thomas' S. S. addl for ed. of Alice B. Haven Af.....	10 00	Hornellsville—Christ.....	10 00
Mott Haven—St. Ann's.....	29 00	Niagara Falls—St. Peter's.....	15 78
New York—R. M. H., at discretion of Mr. J. H. Hill.....	20 00	Oakfield—St. Michael's.....	2 30
St. John Evangelist.....	25 00	Palmyra—Zion.....	9 27
St. John's Chapel.....	21 40	Pittsford—Christ.....	10 00
Nyack—Grace.....	4 18	Rochester—Christ.....	29 62
Piermont—Chorist.....	135 08	Good Shepherd.....	4 25
Philipssetown—St. Philips' five cent coll.....	5 00	St. Clement's.....	56 01
Whitestone—Grace, per A. M. C. S.....	63 50 369 46	St. Paul's.....	33 17
OHIO.		Trinity.....	50 00
Wakeman—St. John's boxes.....	1 14	Suspension Bridge—Epiphany.....	7 40
Zanesville—St. James' boxes.....	10 22 11 36	Tonawanda—St. Mark's.....	1 14
PENNSYLVANIA.		Wakins—St. James'.....	10 46 801 17
Germantown—Calvary.....	44 51	MISCELLANEOUS.	
Oxford—Trinity.....	150 00	Interest.....	69 45
Philadelphia—Emmanuel S. S. for Bp. Auer's work, per A. C. M. S.....	25 00	Kent.....	406 77
Holy Trinity.....	72 85	Mrs. Hurd and Mrs. Gordon, for Gordon scholarship Bridgman mem. school, China.....	33 00
Phillipsburgh—St. Paul's.....	30 00	Legacy tax returned.....	6 00
Upper Providence—St. Paul's, for Japan \$6 20, S.S. for Africa \$9.....	15 20 337 56	Interest.....	256 66 791 65
		"Jane Bohler" special deposit.....	1138 72
			4,082 17
		Amount previously acknowledged.....	110,027 91
		Total from Oct. 1, 1872, to Oct. 1, 1873.....	\$114,110 08

FOREIGN STATIONS.

WESTERN AFRICA.

Rt. Rev. J. G. Auer, D.D., Missionary Bishop.....	Cavalla.
Rev. Edward Davis.....	Monrovia.
Rev. G. W. Gibson.....	(Liberian). Calveil.
Rev. A. F. Russell.....	Clay Ashland.
Rev. S. D. Ferguson.....	Cape Palmas.
Rev. N. T. Doldron.....	Monrovia.
Rev. R. H. Gibson.....	Siaco.
Rev. J. W. Blackledge.....	Hoffman Station.
Rev. Samuel W. Selon (Native).....	Cavalla.
Mrs. Auer.....	Orphan Asylum, Cape Palmas.
Mrs. Ware.....	"
Mrs. Toomey.....	"
Mrs. S. Simpson (Treasurer).....	Cape Palmas.
Miss Margaretta Scott.....	Cavalla.
Miss Julia De B. Gregg.....	Rocktown.
Miss Mary E. Savery.....	Orphan Asylum, Cape Palmas.
Miss Fanny J. Betts.....	(Liberian), Teacher..... Monrovia.
J. J. Blyden.....	(Liberian) Candidate for Orders..... Kkeh Kkeh.
J. Neyle.....	" " " " " " " " " " " "
John T. Thorpe.....	Teacher..... Cavalla.
L. L. Montgomery.....	Teacher, Candidate for Orders..... Monrovia.
W. M. R. Richards (Liberian).....	Candidate for Orders..... Monrovia.
Edward Hunt.....	Teacher..... Cavalla.
M. P. Valentine (Native).....	Candidate for Orders..... Rocktown.
Joseph A. Russell (Native).....	Teacher..... Foston.
Samuel Boyd (Native).....	Teacher and Catechist..... Hoffman Station.
Alonso Potter.....	" " " " " " " " " " " "
John Farr.....	" " " " " " " " " " " "
B. B. Wisner.....	" " " " " " " " " " " "
Merrick White.....	Catechist..... Gidegatebe.
John Bohlen.....	Teacher..... Beckbookeh.
Richard Killen.....	Teacher..... Beckbookeh.
O. S. Shannon, Native Teacher.....	Kabia.

CHINA.

Rt. Rev. C. M. Williams, D.D., Miss'y Bishop.....	Shanghai.
Rev. Robert Nelson.....	"
Rev. Elliot H. Thomson.....	"
Rev. Samuel I. J. Schereschewsky, D.D.....	Peking.
Rev. Augustus C. Hoehling.....	Hankow.
Rev. S. R. J. Hoyt.....	Wuchang.
Rev. W. J. Boone.....	"
Rev. Kong-Chai Wong.....	Shanghai.
Rev. Yung-Klung Ngan, M.A.....	Hankow.
Rev. Hoong Nick Ng.....	Shanghai.
Rev. Kia-Sung Ting.....	"
Rev. Francis H. Stricker.....	"
Mrs. Nelson.....	"
Mrs. Thomson.....	"
Miss Lydia M. Fay.....	"
Mrs. S. Schereschewsky.....	Peking.
Mrs. Hoehling.....	"
Mrs. Hoyt.....	Wuchang.
Mrs. Boone.....	"
JAPAN.	
Rt. Rev. C. M. Williams, D.D., Miss'y Bp.....	Osaka.
Rev. A. R. Morris.....	"
Rev. G. D. B. Miller.....	"
Rev. J. Hamilton Quinby.....	"
Rev. Charles H. Newman.....	"
Rev. William B. Cooper.....	"
Rev. Clement T. Blanchet.....	"
Henry Laing, M.D.....	Osaka.
GREECE.	
Miss Marion Muir.....	Athens.
HAWAII.	
Rev. J. Theodore Holly.....	Port-au-Prince.
Rev. St. Denis Baudry.....	"
Rev. Julien Alexandre.....	Cabaret Quatre.
Rev. Pierre E. Jones.....	Jeremie.
Rev. Charles E. Benedict.....	Cayes.
Rev. John Elisee Salomon.....	Auer a Veau.
Rev. Pierre Louis Benjamin.....	Gonaives.
Rev. Joseph N. Duran.....	Cape Haitien.
Rev. Pierre Talma Delstour.....	Port-au-Prince.
Rev. Louis Duplessis Ledan.....	Torbeck.
Rev. Charles Jerome Blaisley.....	Port-au-Prince.
Rev. Alexander Battiste.....	"

Committee for Foreign Missions.

Rt. Rev. HORATIO POTTER, D.D., LL.D., *Chairman.*

REV. JOHN COTTON SMITH, D.D.	REV. W. R. NICHOLSON, D.D.	STEWART BROWN, Esq.
REV. H. DYER, D.D.	REV. R. B. DUANE, D.D.	LEWELL COFFIN, Esq.
REV. BENJ. I. HAIGHT, D.D., LL.D.	LEWIS CURTIS, Esq.	JAMES M. BROWN, Esq.
	FREDERICK S. WINSTON, Esq.	

REV. R. B. DUANE, D.D., *Secretary and General Agent*, No. 23 Bible House, New York.
 REV. S. D. DENISON, D.D., *Honorary Secretary*, No. 23 Bible House, New York.
 JAMES M. BROWN, Esq., *Treasurer*, No. 23 Bible House, New York.

STATED MEETINGS—FOURTH WEDNESDAY IN EACH MONTH.

Boxes and Parcels for Foreign Missions.

Boxes and parcels of books, clothing, and materials of all kinds, may be forwarded to the Rev. Rich'd B. Duane, D.D., Secretary and General Agent, 23 Bible House, New York. Notice of shipment should in all cases be sent by letter to the Secretary as above, stating contents and value of each package.

Rates of Postage to our Mission Fields.

GREECE.—Via North German Union direct, Letters, each half ounce or fraction thereof,	14 cts.
Newspapers, each,	9 cts.
CHINA AND JAPAN.—Via San Francisco, (thence first and sixteenth of each month,) Letters, each half ounce or fraction thereof,	10 cts.
Newspapers, each,	2 cts.
Book Packets, each four ounce or fraction thereof,	4 cts.
LIBERIA.—Via Southampton, (thence weekly,) Letters, each half ounce or fraction thereof,	16 cts.
Newspapers, each,	4 cts.
" By sailing vessels (occasionally).	

THE FOREGOING RATES APPLY TO ANY POST-OFFICE IN THE UNITED STATES:

N. B.—To make sure of the proper address on letters for Africa, (as Steamers touch only at certain points on the coast), it will be best to attach the proper amount of Stamps and enclose the letter in a separate Envelope to the Secretary of the Foreign Committee, Protestant Episcopal Church, 23 Bible House, New York,

HAWAII.—Steamers (Weekly) Postage 10 cents. Enclose Letters in ten cent stamped envelopes, (as required by U. S. Postal Laws,) addressed to final destination. Enclose this in a second envelope, prepaid at Domestic rates, directed to the Secretary of the Foreign Committee Protestant Episcopal Church, 23 Bible House, New York.
 Newspapers and Books free through the Mission Rooms.

Missionary Box Association.—Our Missionary Boxes are issued free of cost to destination, singly (by mail) or in larger quantities as required, packed in cartons of ten each, (by Express.)

Returns are to be made semi-annually, at Christmas and Easter. Remittances, accompanied by a list showing number and contents of each box, to be addressed to the Secretary of the Foreign Committee, Prot. Epis. Church, 23 Bible House, New York, where the books of the Association are kept.

Upon return of the first contribution, a neat certificate of membership is forwarded; and upon receipt of subsequent remittances, a proper acknowledgment is returned for every box-holder.

SPIRIT OF MISSIONS.

FREEDMAN'S DEPARTMENT.

NOVEMBER, 1873.

The Freedmen of the South, for good or for ill, they are our fellow-citizens. We have too much at stake to allow them to go back to heathenism. Our love for our Southern kinsmen, our pity for the poor, our hopes for our country, and our fealty to Christ, urge us to give to them the Gospel. It may be that through those whom our fathers sold into bondage, Africa is to be redeemed, and Ethiopia to stretch out her hands unto God.—BISHOP WHIPPLE.

WILMINGTON, N. C.

MRS. T. C. HALL.

Our school, which closed in June, I am happy to say was better than in the previous year, although for the first few months the attendance was variable, and not large. But after Christmas there was a marked increase. The number in my room alone, averaged 40. They were mostly small children, some mere beginners, none higher than the 3d Reader. I had one quite old woman under my charge. I don't think she made much progress, but it was a pleasure to her to try and say her lesson as best she could. She had a son and grandson who came the same days that she did. When the son came, he did not know a letter, but before the close of the session he could spell very nicely, and began to read. There were many of the same sort. Of some of my scholars I felt quite proud, while others were the cause of discouragement. Still, I prefer teaching the beginners, as I like to see them advance. The children were generally clean and neat in their appearance, though in order to effect this, some had to be frequently reminded. But the same may be said of white children also. These younger ones I found easier to control than the others. Some of the latter were not obedient for a time, but when they found out that our Principal was firm, they became good and studious children. As the result of my observation here while teaching, I can simply say that these schools of ours do much more good than others. There is a relative refinement and intelligence acquired

by the Colored people who come into our Church, that you do not see elsewhere, and they exert a very great influence for good over others. There is great need for Missionaries in this land ; and I wish we could have our schools not only in the towns and cities, but also in the country, where there are so many ignorant of the first principles of religion, who require instruction just as much as those in far-off heathen lands.

RALEIGH, N. C.—ST. AUGUSTINE'S SCHOOL.

MISS A. L. CHAPMAN.

THERE has been nothing of unusual interest to report during the past year. At first the school was small, but it gradually increased till it numbered 75. There have been over 100 on our list, but the actual attendance has been less. As a Mission School, scholars of the poorest class have been encouraged to attend, and with these a few quite troublesome ones. But any one visiting the school would notice the improvement in the deportment of the children, and the increased interest in study. The general progress is gratifying and commendable. On Wednesdays and Fridays the Catechism is taught. All have learned, too, something of the use of the Prayer-book. Those who cannot read well enough, are taught orally the responses, the LORD's Prayer, and the Commandments. It is to be regretted that when there is so much to do, so little can be attempted. We have fewer schools among these people than others have.

MEMPHIS, TENN.—CANFIELD O. ASYLUM.

J. B. MC CONNELL.

I HAVE been laboring to the utmost of my ability for the benefit of my race, ever since I came to this city in March, 1872. I have succeeded in getting a very large school. It gives me much pleasure to say that the Rev. G. C. Harris, of St. Mary's Church, visited the school on the 18th of April last, and examined the classes. He expressed himself as pleased to hear them read so well, and to find they were so well acquainted with arithmetic. The number of scholars attending the school, daily fluctuates between 40 and 80. The Sunday school through the last month numbered 40. I pray that God may send his blessing on me, and enable me to continue this His work, and that the seed sown may bring forth its fruit. Baptisms, adults 8, children 11—total 19. Confirmed 4.

CHARLESTON, S. C.

E. R. ANCRUM.

YESTERDAY our schools closed for the summer. The past week was occupied by our esteemed principal in the strict examination of each class. I felt quite gratified when Mrs. Savage told me she thought those that I have been preparing for promotion did extremely well, particularly in reading and tables. Our friend the Rev. Mr. Welsh was present yesterday, and heard their Catechism and Scripture lesson (the mutual love of CHRIST and his members), and expressed himself much pleased as they all repeated it distinctly and perfectly. Some of the children were awarded prizes of books, Bibles, and Testaments. The little ones in my class received beautiful picture cards, with which they were quite pleased.

CHARLESTON, S. C.

CHARLOTTE DAWSON.

OUR vacation for the summer commenced yesterday, and the closing exercises were very pleasant to many of the children, although some of them were keenly disappointed—but they had lost a great deal of time in the past few months, and of course, like all pleasure-seekers, have also lost all taste for hard work ; therefore disappointment was expected for them. The lesson they learned, though a bitter one, will I trust bear good fruit, and in future they will “keep the *end* in view always.”

After the usual lessons for Friday were over (Scripture and Catechism), Mrs. Savage presented books, cards, and Bibles to the most diligent pupils of each class ; and our good friend, Mr. Welsh, spoke to the children very pleasantly and feelingly, and they were dismissed to their homes for three months—a long rest, but needed, in a climate like ours, for the sun is already very hot, and 'tis not well to be exposed to the heat.

I have been invited to visit New York, and will, I think, be in the city in July. If so, I hope to have the pleasure of becoming acquainted with one whom I have so long regarded as a friend, and will therefore call on you when I reach the city.

CHARLESTON, S. C.

E. P. JOHNSTONE.

OUR session of nine months' teaching closed yesterday, with the usual exercises of Friday, and the additional pleasure (which Mrs. Savage kindly prepared for the children) of giving out a few books, Bibles, etc., etc., and picture cards, to those of the scholars who deserved rewards for behavior, perfect lessons, or punctuality during the term. Not many were so rewarded, as they had (a good many of them) been very irregular in attendance. Mr. Welsh spoke very pleasantly to them, contrasting their present rewards with

those they should receive hereafter, if they tried to be "followers of God as dear children;" of the never-wasting, unfading treasures in CHRIST they would receive from their FATHER, if they tried to love and serve God in this world; putting in practice what they had been taught for the past nine months, "to go and bring forth fruit," which had been their chosen text for the day. (St. John xv. 13—16 verses.) Mrs. Savage spent a week nearly in examining the different classes: some of the girls in my class did very well. And now, dear sir, let me tender to you, as head of our work, my heartfelt thanks for all your kindness to us during our teaching, sending on boxes for the children, and for remembering us, the teachers, this month. Praying God may bless and keep you in health, believe me, very respectfully, etc.

ACKNOWLEDGMENTS.

The Treasurer of the Home Missions to Colored People acknowledges the receipt of the following sums from September, 1, 1873, to October 1, 1873.

MAINE.			NEW JERSEY.		
<i>Gardiner</i> —Christ	\$4 00	40 00	* <i>Ridgewood</i> —Christ Ch.....	50 00	50 00
VERMONT.			PENNSYLVANIA.		
<i>Arlington</i> —St. James' Ch.....	6 50		<i>West Chester</i> —A. E.....	1 00	
<i>Windsor</i> —St. Paul's.....	4 30	10 80	<i>Radnor</i> —St. David's Ch.....	10 00	
MASSACHUSETTS.			<i>Philadelphia</i> —Anonymous	850 00	
<i>Lawrence</i> —Grace Ch.....	26 75		Trinity Ch.....	72 85	
<i>Stockbridge</i> —St. Paul's Ch.....	66 36		Ch. of the Holy Trinity..	161 55	
<i>Quincy</i> —Christ Ch.....	7 60	100 71	<i>Oxford</i> —Trinity Ch.....	109 00	
RHODE ISLAND.			<i>Germantown</i> —Calvary Ch.....	35 78	731 18
<i>Providence</i> —Ch. of Our Saviour...	10 00		DELAWARE.		
Grace Ch., for "the Shelter"	175 00		<i>Claymont</i> —Mrs. Dr. Clemson	2 50	
St. Gabriel's.....	2 25		Miss M. C.....	2 50	5 00
<i>Newport</i> —Emmanuel Ch.....	116 63		EASTON.		
<i>Pontiac</i> —All Saints.....	6 15	310 00	<i>Worcester Co.</i> —Snow Hill, All		
CONNECTICUT.			Hallows.....	2 56	
<i>Bethel</i> —St. Thomas' Ch.....	6 00		<i>Newtown</i> —St. Mary's Ch.....	4 00	6 56
<i>South Glastenbury</i> —St. Luke's Ch.	8 40		OHIO.		
<i>New Haven</i> —Ch. of the Ascension.	10 00		<i>Toledo</i> —Trinity Ch.....	25 00	25 00
<i>Roxbury</i> —Christ Ch.....	3 00	27 40	MICHIGAN.		
NEW YORK.			<i>Grand Rapids</i> —St. Marks.....	1 65	1 65
<i>New York</i> —St. Mark's Ch. S. S.....	54 00		CENTRAL PENNSYLVANIA.		
Trinity Chapel.....	439 25		<i>Huntington</i> —St. John's Ch.....	4 23	
<i>Port Chester</i> —St. Peter's Ch.....	14 08		<i>Athens</i> —Trinity Ch.....	5 00	
<i>Fishkill</i> —Trinity.....	4 50		<i>Scranton</i> —St. Luke's Ch.....	10 00	
<i>Glenham</i> —Ch. of St. John the Baptist.....	2 00		<i>Mauch Chunk</i> —St. Mark's	20 69	39 92
<i>Courtlandt</i> —St. Peter's Ch.....	20 00		CALIFORNIA.		
<i>Garrison</i> —St. Philip's Ch.....	52 48		<i>San Francisco</i> —Ch. of the Advent.	25 00	25 00
<i>Gold Spring</i> —St. Mary's Ch.....	19 86		MISCELLANEOUS.		
<i>Miscellaneous</i> —H. M.....	20 00	626 17	Bishop of Litchfield, for the Rev.		
CENTRAL NEW YORK.			G. B. Cooke.....	12 00	12 00
<i>Onondaga Co.</i> —A Lady.....	300 00	300 00			\$2,394 38
LONG ISLAND.			Amount previously acknowledged....		20,260 50
<i>Brooklyn</i> —Ch. of Our Saviour....	37 67				\$22,654 88
St. Mary's Ch.....	37 67				
<i>Flushing</i> —St. George's Mission, subject to order Rev. Mr. Love.....	7 63	82 96			

ERRATUM.—The acknowledgment in our last Number, "W. N. Y., *Rochester*—St. Luke's Ch., \$47.36; Woman's Miss'y Assoc. \$43.15," should have been, "St. Luke's Ch., \$90.51, of which from Woman's Miss'y Ass'n, \$43.15."

* The amount from Ridgewood, N. J. should have been acknowledged in the receipts for June.

SPIRIT OF MISSIONS.

WOMAN'S WORK.

IN MEMORIAM.

ONE year ago our hearts were saddened by the news that from out of the band of noble Christian women working for the MASTER in the Mission field, one had been called to her reward. The friends of the Church in Salt Lake City, and of Bishop Tuttle, will not soon forget Miss Emily Pear-sall, whose name is still loved and honored among those for whom and with whom she labored.

In the months that have passed since then, two more of our Sisters in the LORD have entered into Rest, one from her faithful work among the Freedmen of the South, the other from the service to which she had but lately given herself, among their dark-skinned brethren on the Coast of Africa. We are glad to publish here the following tributes to their memory, the one relating to Mrs. Hillyer having been furnished especially for this department, and the article on Mrs. Macmullan being selected from the letter of a Missionary to *The Young Christian Soldier*.

MRS. JULIE MACMULLAN.

At the western extremity of the great lake Superior stands the little city of Duluth. It is only a few years old, and has about five thousand inhabitants. It is most romantically situated on a high hill rising out of the deep blue waters of the lake. To any one approaching it from the water the streets seem rising, tier above tier, till they gain the crest of the hill. At night, when it is lit up, it presents a beautiful appearance. The whole hill-side is illuminated, and the topmost lights seem to be next neighbors to the pure stars, with whose light they mingle. You remember what our SAVIOUR says about a good Christian being like a city set on an hill, whose light cannot be hid. Duluth, in the dark night, beautifully illustrates that. Every light is visible; the mariner approaching descries it at a distance, casting a flood of light over the waters of the lake at its feet.

Perched on the steep hill-side stands a beautiful little gothic, Episcopal church, and it is about a member of that Church that I am going to tell you. That little church is the heart of Duluth, for is not that place the heart, the seat of life and strength, where God is purely worshipped? Standing at its door, one looks over a prospect which the famed bay of Naples can hardly match. The deep blue waters of the lake stretching out for five hundred miles, the bay, the river, the forest-land, the steamers and sailing

vessels moving majestically over the waters on their way to Buffalo and Cleaveland, all lie spread out at one's feet.

In this church, every Sunday morning, assembled a lady and her class of about twenty-five little girls. The other children of the Sunday-school were down in the Sunday-schoolroom beneath : but she, for greater quietness, always brought her class up to the church after the opening prayers. These girls dearly loved their teacher, because she so loved them, and was so gentle and good to them. It was really a sight to go into the church and see her sitting on the chancel steps, and her little flock around her. There were dark-haired little girls and fair-haired ; they all clustered close around her, their faces lit up with happiness and interest in their lesson ; and their great ambition was to see who would get closest to their teacher. The youngest would be seated in her lap, several others leaning on her shoulder, others again holding her hand, so that she seemed almost in danger of being smothered by the loving little ones. It was a beautiful sight.

I remember one day saying to her, "Mrs. Macmullan, it is singular, the power you have of making the children love you so dearly." "Well," she replied, "I would rather have twenty grown people hate me, than one child ; for, if the children did not love me, I would think there was something very wrong about me indeed."

She took such deep interest in every one of them, that they could all see she loved them. And at Christmas she had the prettiest dolls, hanging on the most beautiful Christmas tree, for each of them. No one could make a doll look so pretty and so stylish as she could. The girls took them home with glad hearts, and kept them a long time. And so, when the Christmas tree was put under her charge, it was sure to be such a Christmas tree as gladdened the eyes of all who looked upon it.

I will tell you something more about the teacher of that class. About a year ago, she left her pleasant home in Duluth, to go as a Missionary to Africa. Not the unhealthiness of the climate, not the painfulness of a last parting from her native land and all she loved, not the prospect of filling an early grave, could deter her from going where she believed CHRIST called her. She prepared herself by spending six months at an Institution for training Missionaries in Philadelphia ; visiting among the poor and suffering, and making herself greatly beloved by them, as indeed she was everywhere. Then she bade adieu to all her heart held dear, and sailed for Africa, and, on the twenty-fourth day after her arrival there, yielded up her soul to God Who gave it.

But, though her time was short in Africa, she was, even there, the same that she had been in her home in Duluth, and everywhere else. She who had so strongly drawn out the love of the little children at home, attached to her equally the black children of Africa. She got up little entertainments to amuse and instruct them, charades and games ; and she wrote that she was astonished at the readiness and enthusiasm with which they entered

into them, and the marked ability with which they performed their parts. She said her heart felt drawn out towards those poor black Christian children. They deeply lamented her, although they had known her such a short time. This was the secret of her life and of her influence—the boundless sympathy she had for others, especially for children, or for those in distress; her readiness in understanding and entering into the feelings of others, and her willingness to do anything to alleviate their misery and conduce to their happiness. She seemed to live only to make others happy. She never seemed to think of herself, her own comfort or convenience. Like her LORD Who came not to be ministered unto but to minister, her life was spent in ministering to others.

On the African shore there is a little mound of earth, over which the long grass waves in the wind, and beneath it moulders to ashes the once warm and loving heart of Mrs. Macmullan, our Missionary to Africa; one who, whether on the frozen shore of Lake Superior, or among the poverty-stricken tenements of Philadelphia, or under the torrid sun of Africa, ministered to others with a tact and delicacy that few possess. The ceaseless waves of ocean sing her lullaby; far from her home and friends, she yet sleeps sweetly; her brief toil over, she has entered into rest.

Dear children, this brings to our mind the words of our SAVIOUR, "Whosoever will save his life shall lose it; but whosoever shall lose his life for My sake and the Gospel's, the same shall save it." The noblest of deaths is that of the Missionary falling at his post among the heathen in a distant land.

Is there no one who, reading this, will be moved to desire to lead that noble life of a Missionary, and to have that glorious death, that crown of triumph throughout eternity?

J. A. GILFILLAN,

Missionary to the Chippewa Indians.

MRS. MARY A. HILLYER.

DIED.

"HILLYER—In Savannah, Sept. 10th, 1873, Mrs. Mary Ann Richards, wife of Hon. Virgil Hillyer, of Berne, Camden Co., Ga.—*Sav. Republican*."

THE above simple notice, cut from a Savannah paper, brings sorrow to the Church Militant throughout the land. The writer having for many years been intimately acquainted with this saintly mother in the Church, willingly bears testimony to her great worth and noble character.

She entered the Church from the Congregational body at an early age, and carried with her through life the love and joy and zeal this early step brought to her. In 1850 she removed with her family from Ohio to Jersey City, N. J., and at once united herself with Grace Church, then in its infancy—the number of communicants being but eight or ten. She was foremost in every pious work during nineteen years of connection with it. Though feeble in health, no week-day or Lenten Service was ever missed by her when it was

possible to get to the House of God, and on numerous occasions she and her little children formed the only congregation besides the Rector.

No work of charity was ever presented that failed to enlist her sympathies, her prayers, or her material aid. While shunning the society of the wealthy and great, she chose to cast her lot with the poor and forgotten, and was ever administering to their wants, and encouraging them with her cheerful society and unswerving faith. Many a wandering sinner and weak backslider has she been the means of rescuing from the waves of despair and death, and lifting safely to the Rock of our Salvation. Every branch of the Church's work was dear to her heart, and at some stated hour was remembered in her prayers.

For the last six years she has been laboring among the Freedmen of the South in a lonely, out-of-the-way place, as a voluntary Missionary of the Church's Board, without compensation. Here, deprived of all Church privileges and all society, excepting that of her own family, she endeavored to make up for this, to her, great loss, by constant communion in prayers and vigils with her God and SAVIOUR.

In later years, by increasing infirmities she became so deaf as to make communication with her by voice a difficult and laborious task ; yet she kept up her Missionary work among the poor, degraded Freedmen ; earnestly entreating them to abandon their immoral and dishonest practices, teaching them economy and neatness in their daily living, opening their darkened minds to the sacred treasures of the Divine Word, nursing them in sickness, and in a hundred ways spending that for them which they in no wise could return—looking only to her precious SAVIOUR for His approbation, content to hope for that word of approval from His lips : “ *Well done, good and faithful servant.* ”

One of her last acts was to gather around her a large company of the dark, eager faces, and talk to them of their duty as parents, and the importance of setting their children the example of a pure and holy life.

They loved to hear her talk of and read from the Holy Scriptures, and often her earnest and loving words would bring tears to hundreds of upturned interested eyes. On the very day she was taken sick, about a thousand of them, old and young, gathered at their log church in the woods from the rice plantations surrounding, to listen to her, but she was unable to meet with them.

The Funeral Services of Mrs. Hillyer were performed by Rev. Mr. Foute, Rector of Christ Church, in a beautiful and effective manner, many of the parishioners of St. Augustine's Colored Mission being present and uniting heartily in the responses and singing. She was buried in Laurel Grove Cemetery.

The coffin and grave were sprinkled with flowers and tears, the affectionate offerings of those poor creatures for whom she had sacrificed so much, and for whom she had labored with the tender love of a mother.

“ R. ”

TO THE MEMBERS OF THE WOMAN'S AUXILIARY.

THE following extract from a letter just received from the Secretary of a Parish Missionary Association in a Western Diocese, offers a valuable suggestion :

"Enclosed you will find draft for eighty dollars and fifty cents, representing a contribution of the Woman's Missionary Association, and forty-eight subscriptions to THE SPIRIT OF MISSIONS. These forty-eight subscriptions were obtained through the efforts of a few of the younger women of the Association, and I am very anxious that they should receive credit therefor in the report of the Woman's Work. Such mention would certainly be very gratifying and encouraging to them, and might perhaps stimulate other Societies to engage in such light but remunerative exertion during the summer respite from more active labors in the Mission cause."

This is the largest list of subscriptions to THE SPIRIT OF MISSIONS ever received through the Woman's Auxiliary ; and, though the summer is over, and we are already entering upon the more active labors of the fall and winter, it is hoped that many Associations may copy the good example we take pleasure in presenting to them, and that we shall receive other lists, as large or even larger, before the beginning of a new year.

One copy of this publication is sent for a year, for one dollar and fifty cents ; six copies, *to one address*, for seven dollars and a half. It furnishes, each month, news from our different Missions, both Foreign and Domestic, and contains special departments devoted to our work among the Indians and the Freedmen, and also one relating entirely to Woman's Work.

We hope to make this Missionary Magazine, during the coming year, more interesting and attractive in all respects than it has ever been before ; and we trust our friends will do all they can to aid us in increasing its circulation.

LIGHT AMID DARKNESS.

BY J. A. O.

A SERENE blue sky above, the earth green with luxuriant verdure, the golden sunshine typical of God, universal blessing overflowing all, the bird-voices so joyous and the flowers so fair—I thought as I looked on all around, how can it be that sorrow finds a place amid all this brightness ?

¶ We were getting into the buggy, a dear sister in CHRIST and myself, starting for a ride in the country. It was not a pleasure trip, though, for the leathern satchel at our feet contained grave-clothes ; and, after we were seated and my companion had taken the reins, the large paper parcel which old "Uncle Mose" handed up to me, and which I carried so carefully, was a funeral cross of pure white flowers.

"Old Nell" is truly a Missionary horse. She has to trudge many a mile in the service of the Mission ; a kind old creature, too, she is, or we

would not have started alone over such roads as we knew awaited us, without a driver.

Our ride was charming, except from the inward consciousness of the scene of distress which we were approaching. After a drive of six miles we left our vehicle at the house of a farmer, the rest of the road, a mile and a half more, being too dangerous for us to venture to drive over, even with faithful old Nell before us.

On we trudged, the sun having become very hot now, through a morass which seemed all but impassable, and over wild, rough places—beauty still all around.

At last, on a knoll, almost hidden amid the corn growing about it, we came to the log-cabin which we sought. How can my pen describe the scene! Outside, men and boys grouped about, all looking so wretched; but on entering—what a sight! There were three beds in the room. Upon one lay a sweet patient sufferer, her gentle face so anguished in its expression, and yet so uncomplaining. For twelve long years has she endured the sharp cross that her dear LORD has laid upon her. She is wasted away to the last degree, and entirely helpless, and for years we have looked for the coming of the death angel to release her from her pain, but still she stays. On another bed sat several members of the family moaning in the deepest grief. On the third bed, opposite the door, lay the dead woman, sister to the afflicted one. She, the youngest and strongest, the pride of the family—for even the poorest can have a pride in their favorite loved ones—taken away, and the sufferer of years must witness the terror of the death scene, and then lie two days and nights beside the corpse, for this cabin was only one room, with no window in it, and a family of *nine* must eat and sleep and live there.

In the centre of the room, upon a box, stood a bare, unlined, unpainted pine coffin, awaiting its tenant. Squalor all around. With only two or three chairs, the most of the family must sit on the floor, as they did, in every attitude of hopeless grief and dejection, while we clad the emaciated body in the typical snowy robes we had prepared for her, and then, as with my own hands I laid the poor head down upon its last pillow, from my heart I thanked God for the “rest that remaineth.”

Poor Susan! she was yet young, but she had married a wicked godless young man, who had abused her, and made what was at best a hard sad life, so unutterably bitter, that her nature had sunk under it, and weakness and want had done their fatal work.

Her husband's friends had taken her little baby from her, but, at her urgent request, not before her beloved Pastor had baptized it at her bedside.

Now she had peace, and it was such a comfort to me to robe her thus in white. So poor, so entirely destitute in this world of anything to light up the earthly darkness that surrounded her, I felt like chanting a *Te Deum* as I thought of her—redeemed, washed, glorified, in Paradise! She died in the communion of the Catholic Church, and in the comfort of a reasonable,

religious and holy hope. Oh, how unspeakably precious does the religion of our LORD JESUS seem, when we stand amid such scenes as these!

There was a needless sharpness added to the grief of this stricken family, from the fact that the cruel husband would not allow the body to be interred in the little cemetery belonging to the Church, which is in the same enclosure with the rectory, and which we look upon as indeed the "God's acre;" which we love, and where we tread with reverential footsteps, and where the graves of poor as well as rich are tenderly cared for, and where on All Saints' Day the whole parish meet for prayer and chanted hymns as the graves are lovingly decorated with the beautiful flowers from the LORD's altar.

The sick sister told me she was so glad I had come, and, drawing me down to her, she whispered in her weak broken way, and begged me to promise her one thing: "When I leave here," she said, "promise me that you will take me to my blessed church, and lay me in my own grave-yard, won't you?" I promised her it should be so.

The rapid tramping of a horse's feet was heard, and the Rector came. He was soon surpliced and ready for the Service, standing in the middle of the room beside the coffin. That scene can never be effaced from my memory. The cowed despairing attitudes of the various groups around, the wild moans of the poor old mother, the dirt and poverty and wretchedness, and, in the midst, the calm, motionless figure in its snowy robes, the flower-wreathed cross, the Priest of God in his pure white linen, and the words of sublime and unearthly comfort!—it struck me as a fitting type of the Church of CHRIST amid this poverty-stricken world.

How low, how hopeless beyond expression, the human race without the Cross of CHRIST, and how exalted and pure and elevating in His Divine aspects and influences stands His Church, how full of all-absorbing comfort His Sacraments, how ennobling and up-lifting His heavenly consolations and teachings!

The Service read, the Rector spoke some heartfelt words of comfort and of warning, and then the wasted form was shut out from human sight forever. An ox cart was waiting at the door; in this the coffin was placed, and covered with a sheet, the Rector assisting in carrying it out.

The poor old mother! my heart ached for her. "Oh, she was my youngest gal," she cried, "and I always set a heap more store by her than by any of the rest of 'em, and now she will never come back to me any more!" and then, falling upon her knees, she would cry wildly, "LORD have mercy upon her dear soul, and have mercy upon me a poor old sinner, and let me meet her in heaven;" and then, sinking upon the floor, she would moan on, "Oh, my blessed child, my blessed child!"

At last we started. A strange funeral procession that! the Rector's horse following the cart, and the rest on foot. On we went over the rough awful road to the place of burial in a wild field. There were two other graves there, amid briars and tangled weeds. It made us sad to lay her

body there, but we could not help it, and with the sweet Office of the Church we committed it to rest, knowing well that even though the brambles may grow over the resting-place, perhaps the plough obliterate it, still there is an Eye that watches the sleeping dust, and a Voice that will yet call it up to life again.

We came home with aching heads and overstrained nerves, but with hearts full of thankfulness that one more had passed "through darkness into light."

Two weeks after, the LORD in mercy called the dear baby up to His Paradise too. The wicked people who had it in charge, buried it by its mother, but they would not allow the Rector to be sent for, or have one Christian word said over its little grave. They buried it like a brute beast, but thanks be to our God, they had no power to harm it more. Washed in the pure waters of Baptism, and signed with the sign of the Cross, it is removed from this life, and is safe beyond their contaminating influence.

Oh, ye that have happy Christian homes, how can you ever thank the Heavenly FATHER enough, and how can we poor sinful creatures ever show forth our gratitude to Him for the blessed purifying Gospel light set by His loving care amid the darkness of this guilt-stained world?

Pray every day that the Sun of Righteousness may shine with beams of light and healing into the dark places of the earth. Pray every day for the Missionary, that the strength and wisdom of God may go with him, helping him to bind up the wounds of those whom Satan has bruised, and to pour the wine of CHRIST'S consolation into many a crushed and bleeding heart. If you could follow his steps, you would see how much he needs your prayers, your alms, all you can give in the cause of the precious SAVIOUR.

ACKNOWLEDGMENTS.

Offerings made through the Secretary of the Woman's Auxiliary will be acknowledged in this Department as well as in the one for which they are especially designated.

Received from September 1st to October 1st, 1873.

CONNECTICUT.

Indian Aid Association of Fairfield County, for Bishop Hare's work.....	\$388	70	
Southport—Trinity Church, for Walla Walla.....	34	28	
Stamford—Woman's Miss'y Association of St. John's Ch., for Walla Walla.....	25	00	447 98

MICHIGAN.

Grand Rapids—Woman's Miss'y Association of St. Mark's Church, Domestic Dept., \$2.35; Foreign, \$2; Indian, \$5.50; Freedmen, \$1.65; forty-eight subscriptions to the "Spirit of Missions," \$69.....	80	50	80 50
--	----	----	-------

NEW JERSEY.

Bergen Point—A member of the Woman's Miss'y Association of Trinity Ch.,			
---	--	--	--

quart'ly payment, scholarship in Bp. Tuttle's school.....	10	00	10 00
---	----	----	-------

NEW YORK.

Rye—Woman's Miss'y Association of Christ Ch., for Walla Walla.....	111	50	111 50
--	-----	----	--------

PENNSYLVANIA.

Frankford, Philadelphia—Woman's Miss'y Association of St. Mark's Ch., for Walla Walla.....	56	46	56 46
--	----	----	-------

WESTERN NEW YORK.

Geneva—Woman's Miss'y Association of Trinity Ch., for Walla Walla, \$52; Freedmen, \$54.75.....	106	75	106 75
---	-----	----	--------

MISCELLANEOUS.

For Walla Walla.....	7	76	7 76
----------------------	---	----	------

Total receipts for September..... \$320 95



His Son affectionately
Robert H. Benson